

Eileen: you could add a chapter!

BOOKS

Fearful obstacles faced in order to spread God's word

Paths of Duty: American Missionary Wives in Nineteenth-Century Hawaii: By Patricia Grimshaw, 196 pages, University of Hawaii, \$25.

By Mary Zwiap
Hawaii Committee for the Humanities

FROM 1820 through 1850, 80 women from the northeastern United States, almost all of them brides in their mid-20s, arrived in Hawaii as missionaries. Until this book, their experiences and their contributions have been largely ignored by historians, who have concentrated instead on public activities — the preaching, printing, translating and advising that were men's doings.

Grimshaw seeks to redress the balance. She satisfies our curiosity about who these women were, what motivated them to volunteer, what their marriages were like, how they fed, clothed and sheltered their families, how they maintained their health, reared their children, and, most important, how they assessed their public efforts as missionaries.

The book focuses on the years 1826 through the early 1850s, concluding with a brief account of the women's lives in the later part of the century after the mission was dissolved. The mission's efforts were ambitious — not simply the transmission of Christian beliefs, but of a way of life, including notions of proper female behavior. By excluding the women's role, our understanding of how Hawaiians came to accept American beliefs is incomplete. Though this is a serious analysis written by an academic historian, the book comes alive for the general reader, with its wealth of precise descriptions.

Missionaries formed one subset among female reformers in post-revolutionary America (others seeking to remedy such vices as drunkenness, prostitution or slavery). Fervent in their desire to spread God's word to the "perishing heathen," these women found their hopes realized through a marriage proposal from a male missionary. (The Board in Boston was cool to spinster applicants.) Fed with high hopes, their story in Hawaii becomes one of high and

unexpected costs. Their lives illustrate a cultural tension — the lives of millions of women today — between new public roles and "strengthening bonds of domesticity." The mission experience was largely one of discovering obstacles to the public work the women had left their homeland to do.

Some obstacles were physical — the relentless labor of maintaining New England housekeeping standards in the face of dirt floors, leaky roofs, ubiquitous dust and cockroaches known to eat the skin off the hands of sleeping missionaries. Fresh water in some stations (such as Kailua) had to be carried from two miles away. Barrels of flour sent 'round the Horn arrived rock-hard or woriny. The women bore a total of 250 children, sometimes with a doctor's aid, often with a husband as a midwife. (When Mary Alexander's first labor began earlier than expected, her agitated husband fainted and fell to the floor before he could begin reading the medical text.) In perhaps the most moving chapter, Grimshaw recounts in sobering detail the women's gynecological

ailments and generally poor management of health.

Other obstacles were mental. When Clarissa Armstrong, in 1847, began conducting meetings for both men and women at Kawaiahao Church, she had her husband's support, but not the mission's. "She had better wear pants," said one wit. General disapproval from male missionaries soon suppressed her efforts. The Goodrich family experimented with division of labor, trading off minding the children and teaching school, but incurred enough censure to be sent home as "cumberers."

Perhaps the most damaging were the women's (and men's) assumptions about Hawaiians. Determined to maintain their own standards, they remained intolerant of Hawaiian habits and shunned intimate friendships, demonstrating an "intense ethnocentricity, amounting in late 20th-century evaluations to racism."

Fearful of Hawaiian influence, the women isolated their children, forbidding them to learn the language, sequestering them in kapu yards, even sending them back to

America. Few women could keep up the routine of Delia Bishop, stepmother of two, who arose every morning at 4 a.m., breakfasted at 5, gave the children lessons until 9, then taught Hawaiians for the next six hours, running back and forth between schoolhouse and home.

Little wonder that most women concluded their missionary careers were "marginal and unheroic." But, while reporting the women's own sense of frustration and failure, Grimshaw also reminds us that mission wives were extremely influential and "did offer Hawaiian girls and women an opportunity of value — an introduction not only into the metaphysical system but into the skills an knowledge of that Western society which increasingly dominated their world." Rich in detail, her account dissolves the stereotypes so often and so disastrously applied to either "heathen" or "missionary."

Mary Zwiap teaches English at the University of Michigan and has completed a biography of the first company of missionary wives.



Clarissa Chapman Armstrong: The male missionaries disapproved when she began conducting meetings for men and women at Kawaiahao Church in 1847

MISSION MINUTES (PROTESTANT)

~~1911~~. Minutes

General Council of Evangelical Missions in Korea. Minutes of the Annual Meeting.
Seoul, Methodist Publishing House, annually 1905-1911. ("Protestant" added to
the name in 1906).

Early ecumenical cooperation among the missions. The General Council was reorganized
in 1911 as the Federal Council of Protestant Evangelical Missions in Korea, since
the responsibility for forming a united church "is now passed into the hands of the
Korean churches".

Minutes
Korea Mission [Methodist].

^ Korea Mission Meetings and Korea Mission Conferences, Methodist Episcopal Church,
1893-1907 (excepting 1897). Seoul, Tri-lingual Press

3

Minutes

Korean Mission Conference [Methodist]. Minutes of the Korean Annual Conferences,
1908-16, of the Methodist Episcopal Church. Seoul, Methodist Publishing House

4

Minutes and Reports

Korea Mission, Presbyterian Church, U.S. Minutes of the Annual Meetings. 1897-1970.

Various titles, sometimes printed with Ad Interim Committee minutes, of "The Southern Presbyterians".

Methodist Episcopal Church, South, ~~Korea Mission Annual Reports 1900-1910~~ Korea Annual

Conference - Journal, Minutes .. 1918-1930. (title varies)

"Minutes", 1918-21. "Journal, and Meeting of Missionaries, Minutes", 1922-1925.

"Journal", 1926-1930.

6
Minutes

Methodist Episcopal Church, South, Korea Mission. Minutes of The Annual

Meeting, 1899-1917; 1926-29 (title varies)

~~"Meeting of Missions", 1926-29.~~

7

~~Minutes~~

Presbyterian Church in the U.S.A., Korea Mission. Minutes and Reports of the Annual Meeting. 1902-1969.

Title varies. From 1916 to 1941, "Chosen Mission". 1941-48 in one volume. From 1958, "United Presbyterian Church".

"New Developments in North American Mission Sending Agencies"

EASTERN FELLOWSHIP

American Society of Missiology

1995 ANNUAL MEETING

Stony Point, New York

November 10-11, 1995

"New Developments in North American
Mission Sending Agencies"

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FOREWORD

The Christian world mission is a multi-faceted effort. Arising from a single source, it is carried on in different ways by many different bodies, each of which contributes to the whole. Variety is particularly true in North American missions which have developed with a multifariousness greater than that found in any other area of the world.

The mission is also a changing effort. The missions of today are not the same as those of yesterday, though the underlying motive and message remains constant. All have been and are aimed at making known through word and deed the self-giving love of God in Christ for all humanity. But changing times call for changes in the work. Especially during the past generation have missions changed remarkably. Some of the old agencies have dwindled and new agencies have arisen. What were pioneer ventures have become outmoded, and new frontiers have been recognized. Few people have been able to keep up with what has been taking place and what the present situation is.

When the Eastern Fellowship of the American Society of Missiology met in November 1955, it addressed itself to the task of learning what has been happening recently and where we are now in North American missions. Papers were given by four people who have been close to the developments in four major branches of North American missions. Each is a well known mission leader and thinker. Their papers are here brought together and made available to a wider audience than those who were present at the meeting. The hope is that the information and inspiration contained herein may strengthen and enlighten those who are involved in and concerned for Christ's mission.

Charles W. Forman, President
Eastern Fellowship of the
American Society of Missiology
1994-1995

EASTERN FELLOWSHIP
American Society of Missiology

1995 ANNUAL MEETING

"New Developments in North American Mission
Sending Agencies"

November 10-11, 1995

Presentations

Friday, November 10

Opening Session - "Getting to know you" - a time for getting acquainted and sharing of current projects and concerns by each participant.

"Developments in Roman Catholic Mission Sending" - address by
Sr. Margaret Loftus, SND
Discussion

"Developments in Evangelical Mission Sending" - address by
David H. Moore
Discussion

Saturday, November 11

"Developments among Conciliar Mission Sending Agencies" -
address by R. Lawrence Turnipseed
Discussion

"Developments among Independent Mission Sending Agencies" -
address by Alan Neely
Discussion.

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Presenters

Margaret Loftus, SND, is former Executive Director, US Catholic Mission Association

David H. Moore is the former Overseas Ministries Director, Christian and Missionary Alliance

Alan Neely is Professor of Ecumenics and Mission, Princeton Theological Seminary

R. Lawrence Turnipseed is Associate General Secretary for Church World Service and Mission, National Council of Churches.

Preface

During the second week in November, 1995, the Eastern Fellowship of the American Society of Missiology convened at the Stony Point Center in Stony Point, New York. The theme of the program was "New Developments in North American Sending Agencies," and the program committee invited four members to assess developments, problems, and trends in representative Roman Catholic, conciliar Protestant, evangelical, and independent agencies.

Margaret (Peggy) Loftus, a Roman Catholic Sister of Notre Dame, former Executive Director of the U.S. Catholic Mission Association and now assistant director of the Office of Ethnic Apostolates in the Archdiocese of Boston, began the session on Friday afternoon. She concentrated on four organizations and developments: the Society for the Propagation of the Faith (SPOF), the role of religious congregations, the laity--specifically what she calls "the metamorphosis of the Maryknoll Lay Mission Program"--and the U.S. Catholic Mission Association and its plans for the next century.

Friday evening, David H. Moore, the former chief administrator of the Division of Overseas Ministries of the Christian and Missionary Alliance provided an overview of developments in the Evangelical Fellowship of Mission Agencies, and he concentrated on current developments in the CMA mission program. He analyzed, among other things, the decrease in the number of career missionaries and the increasing numbers of "TwoThirds World" and non-professional missionaries. Pastoral care of missionaries on the field, said Moore, "has become an increasing focus among evangelical missions," a concern triggered by studies of the attrition rates. Moore concluded his address by discussing the "effectiveness of evangelical mission efforts" both on the various fields and among the supporting churches and denominations.

Although the subject I was assigned was "Developments among Independent Mission Sending Agencies," the program committee asked that I analyze developments among Southern Baptists and their Foreign Mission Board. Before coming to Princeton Seminary in 1988, my wife and I had been life-long Southern Baptists and served for thirteen years as missionaries representing them in Colombia, South America. Though we are now members of an American Baptist-United Church of Christ congregation, we still follow closely what is happening among Southern Baptists, especially their missionary endeavor.

The meeting concluded with R. Lawrence Turnipseed, Associate General Secretary for Church World Service of the National Council of Churches, describing and analyzing developments among

conciliar mission sending agencies. Lonnie discussed these developments by looking first at representative mission statements, then ways in which ecumenical congregations and agencies engage in mission work, and concluded by reflecting on the implications or challenges of the changes evident to participants and observers alike.

Though there were clear differences in what is happening among U.S. mission agencies, those who heard the papers and participated in the discussions saw (as those who read these papers will see) the multiple common developments and challenges all of us face as we enter the 21st century.

- Alan Neely

Princeton, NJ
January 1996

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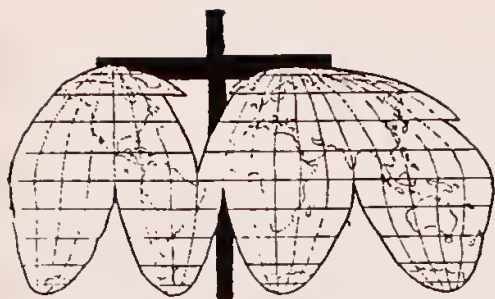
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EASTERN FELLOWSHIP
AMERICAN SOCIETY OF MISSIOLOGY

ADVENT OF MISSION

Opening Hymn: All Creatures of Our God and King # 455

A Reading from the Gospel of Luke: Luke 10:1-12

Responding in a Litany for Christian Mission

L. Thanks be to you, most glorious God, Father, Son and Holy Spirit, for the revelation of yourself in this our world, and for your commission to your church to proclaim the gospel of Christ to every creature. For the early disciples who were sent out by Christ, to proclaim the coming of the kingdom,

R. We praise you, O God.

L. For the apostles and disciples of the nations who, in obedience to his word, carried the gospel throughout the world,

R. We praise you, O God.

L. For all who at any time have recalled the church to her great task of evangelizing the world,

R. We praise you, O God.

MISSIONARY ACTIVITY IS ONLY BEGINNING

"Our own time, with humanity on the move and in continual search, demands a resurgence of the church's missionary activity. The horizons and possibilities for mission are growing ever wider, and we Christians are called to an apostolic courage based upon trust in the Spirit, for the Spirit is the principal agent of mission! Today the church must face other challenges and push forward to new frontiers, both in the initial mission ad gentes and in the new evangelization of those peoples who have already heard Christ proclaimed." (Redemptoris Missio Chapter IV # 30)

"Therefore we commit ourselves to be members of both the living community of creation in which we are but one species, and members of the covenant community of Christ; to be full co-workers with God, with moral responsibility to respect the rights of future generations; and to conserve and work for the integrity of creation both for its inherent value to God and in order that justice may be achieved and sustained." (Affirmation VII, Theology of Life, WCC)

"We commit ourselves to create means by which the neglected and vulnerable may learn and the silenced may make themselves heard. We will seek to ensure that the truth, including the Word of God and accurate representation of other faiths, is communicated through modern media in imaginative, prophetic, liberating and respectful ways." (Affirmation V)

R. For your missionary servants who have joined the noble army of martyrs; and for all converts to the faith who have sealed their testimony with their blood,

L. We praise you, O God.

R. For those who have gone to the ends of the world with the joyful news, and have sought out the far places of the earth to bear witness and stand with those that dwell in the shadow of death,

L. We praise you, O God.

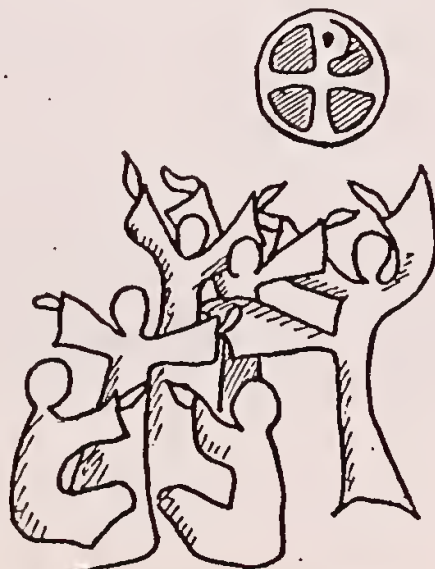
R. For in innumerable company who now praise your name out of every kindred and nation and tongue,

L. We praise you, O God.

Let us conclude our prayer:

God our Creator,
 you will all persons to be saved
 and come to the knowledge of your truth.
 Send workers into your harvest
 that the Gospel may be preached to every creature
 and your people, gathered together by the Word of life,
 may advance in the way of salvation and love.
 We ask this in Jesus, the Christ. Amen

Closing Hymn: O Come, O Come, Emmanuel # 9



EASTERN FELLOWSHIP
American Society of Missiology

Saturday, 11th November 1995

Morning Prayers

Opening Sentence This is the day that the Lord has made. Let us rejoice and be glad in it.

Hymn No. 469 Morning Has Broken

Psalm 95 A Call to Worship and Obedience

L Let us sing out to the Lord:
P Let us shout in triumph to the rock of our salvation.

Let us come before his face with thanksgiving:
And sing out to him joyfully in psalms.

For the Lord is a great God:
And a great king over all gods.

In his hands are the depths of the earth:
And the peaks of the mountains are his also.

The sea is his--he made it:
His hands moulded dry land.

Come let us worship and bow down:
And kneel before the Lord our maker.

For he himself is our God:
We are the people of his pasture and the sheep of his hand.

If only you would hear his voice today:
All: Glory to God and to Christ and to the Holy Spirit;
As it was in the beginning, is now, and shall be forever. Amen.

Collect:

Merciful God, you have made of one blood all the peoples of the earth, and sent your Son to preach peace to those who are afar off and to those who are near, increase the faith and energy of your church to desire and work for the salvation of all people, that they might be brought to believe, and that hope be renewed in many hearts to the increase of the kingdom of your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, One God, now and forever, Amen.

Readings from Scripture Isaiah 65:17-20; 23-25
Colossians 1:15-23

A Litany of Thanksgiving

L Let us give thanks to the Lord our God

P It is right to give our thanks and praise.

Everliving God, we praise you for all your servants who have
spread the Good News in every time and place.

We praise you, O God.

For all those who witness joyfully in hard places,

We praise you, O God.

Keep us grateful for their witness and open our eyes to the
new things you are doing. Amen.

A Closing Hymn Psalm 133 "Behold the Goodness of Our Lord" No. 241

Prayer Eternal God, you create us by your power and redeem us
by your love: guide and strengthen us by Your Spirit,
that we may give ourselves today in love and service to
one another and to you; through Jesus Christ our Lord,
Amen.

DEVELOPMENTS IN ROMAN CATHOLIC MISSION SENDING

Margaret F. Loftus, SND

Introduction

When I accepted the invitation to speak today, I was the director of the United States Catholic Mission Association (USCMA), which is not a mission-sending agency per se. Rather it is a national mission-supporting, mission-animating, mission education organization. The 'C' in the acronym stands for Catholic, Roman Catholic, but the organization does not fit into the official hierarchical structure of the Church. It is more part of the charismatic structure - and I am aware of a tension created when those two words, charism and structure, are linked.

My 'brand new' ministry (I am two months old) is assistant director of the Office of Ethnic Apostolates (OEA) in the Archdiocese of Boston - an office very much within the hierarchical structure and in an archdiocese noted for its conservatism. The OEA is a pastorally-focused mission coordinating and missionary receiving agency. Its mandate is to insure the pastoral care of all ethnic groups, with the exception of the Black Catholics and Hispanics, which have their own offices; there are 31 groups on my list, from Albanians to Zaireans. Even the Irish are listed there! My work brings me in contact with the mission-sending agencies of other countries since we recruit personnel from abroad to minister to their own people in the Archdiocese and hopefully to be a missionary leaven in the Archdiocese as a whole. We welcomed Fr. Geraldo from Brazil two weeks ago and are processing his immigration papers now. Fr. Anthony Ayaippo will join us from Nigeria in the spring.

I am aware that my task this afternoon is to describe relevant developments in the Roman Catholic agencies in the hope of "discerning hopeful trends for the future, to help provide against future shock with regard to the problems, and perhaps even to point towards a few helpful guidelines."

Structures for Mission

More often than not the public image of the structure and organization of the RC church is much more neat and tidy than it actually is. There is no gainsaying the fact that Roman Catholics **do** live in a hierarchical church and the present Pope has been hard at work trying to centralize the life of the Church yet more. The press and t.v. continually pick up the divergence of Catholics from some official church positions, for example on such things as divorce, reproductive rights, homosexuality,

women's ordination, etc., but structurally, organizationally the Church is assumed to be a veritable monolith. But missionaries have always been somewhat of a free-wheeling group and RC mission agencies have a bit of that color as well. When I began to make these notes, I realized just how diverse they actually are.

For this reason I had a hard time putting some kind of structure and order into this paper. I ended up by dividing the mission agencies into two categories: 1) Those connected with the Church as Institution; I will focus on the Society for the Propagation of the Faith; 2) Those that reflect its charismatic face: principally religious congregations of men and women, lay mission movements, and finally, briefly, the USCMA.

I'll leave many doors open for comment and conversation, and I'm confident you will open a few more. The resources in this room are such that we are bound to have a lively discussion.

I'd like to make another introductory remark in an introduction that is already too long. It's something I've always known but didn't know I knew until I began to work on this paper. Every mission-agency is precisely that - an agency, no matter how noble or spiritual its aims may be. My Oxford American Dictionary (how is that for an odd couple!) describes an agency as:

- a) the business or place of business of an agent;
- b) the means of action through which something is done.

Every mission agency is a human institution; it has been developed by flawed human beings in a 'semper reformanda' church. Consequently, the best of agencies will always be somewhat inadequate; its shape must change as its 'business' develops in a world where the depth and rapidity of change are phenomenal; it may be that at times it can accomplish its 'business' best by merger; there will be a moment when it will no longer be needed - only God is eternal.

Society for the Propagation of the Faith (SPOF)

Now for a few words on the Society for the Propagation of the Faith (SPOF). Within the National Conference of Catholic Bishops (NCCB), that has its main offices in Washington, D.C., there are the Bishops' Mission Committee, the American Board of Catholic Missions, the Office for Evangelization. The first named is a small committee meant to be a direct service to the Bishops themselves. The second, the ABCM, makes the decisions regarding the allocation of funds earmarked for mission activity. The third focuses on mission USA. More to our purpose this afternoon will be a look at the Society for the Propagation of the Faith (SPOF).

Every diocese in the country, and there are 190, has an office, which, in many dioceses still goes by the name: "The

Office for the Propagation of the Faith". The national office is in New York with Bishop William McCormack as director. The local offices operate autonomously by way of planning and programming; they draw up their respective budgets, one line item of which is the amount they send to New York to be forwarded to the Office for the Evangelization of Peoples in Rome for the support of the global church.

The diocesan level has as well an Association specifically geared to the mission education of children on the elementary school level called the Holy Childhood. Fr. Frank Wright directs this from the national office in D.C. Voices advocating a change in the title, "Holy Childhood" to something with a more contemporary ring, like, "Children helping children", regularly echo and fade. Change comes hard. In most dioceses one director wears the two hats: SPOF and Holy Childhood.

Because no substantial national directives are given these mission agencies, the respective programs and priorities flow from the ecclesiology, missiology, and downright apostolic zeal of the local bishop and director. The majority see their ministry as exclusively fund-raising. Since we are interested in developments that point a way to the future, I have focused on two I felt had some potential for today's discussion: Cincinnati, Ohio and Milwaukee, Wisconsin. I sent their directors, Archie Bruun and Don Mueller respectively, a questionnaire in which I asked:

1. What are the goals and activities your office promotes in 1995. Are they different from those of five or ten years ago? In what way? What developments in world and/or Church and/or the understanding of christian mission have influenced (or caused) these changes?

2. What is the structure and staffing of your office today? Is it different from that of five or ten years ago? If it is, what necessitated the change?

3. What has not changed in your office (goals, activities, structure, staffing, etc) over the past five or ten years? To what do you attribute this?

4. Has your budget changed? Increased/decreased/remained about the same? If there has been a change, in what areas? What has this been due to?

Both Archie and Don are laymen who have been in their offices about ten years; they responded at some length. Although today there are a few women and a number of laymen who serve as SPOF Directors, when Don and Archie began their work they had to find their way in a sea of clerics.

Each was responsible for re-naming the office: "Mission Office" replaces "Office for the Propagation of the Faith". This definitely points to a shift in missiology from a triumphal church focused on 'propagating' itself to one sent.

In response to the question on priorities, Archie named the lay missionary movement and mission education. Although the Cincinnati office does not recruit lay missionary volunteers for a program exclusively its own, it has developed a process of interviewing, accompanying, supporting and orienting lay persons for service abroad and directs them into appropriate lay organizations and religious congregations having a lay component. Multi-ethnic, multi-cultural education in the archdiocesan schools, particularly those on the elementary level, is important to Archie who sees it as a sine qua non for changing biases and attitudes.

What has not changed? "The image of the office as exclusively a fund raising organization." But here, too, Archie notes there are developments. The man and woman "in the pew" are not inclined to give "to the missions" in a "blanket way" as in the past. They are not willing to give to impersonal causes. For Cincinnati people the project must be clear and about people. In particular twinning situations stir the people to action, both by way of contributions and interest. They also expect what Archie calls, "relational accountability" for their donations. People want to know what you are doing with their money. There was a time when an appeal for money for the missions was enough; people's imaginations took over. No more.

As for the monies available for their projects, there has been a slow and steady increase on the revenue side of the office budget, but also in the expense column which has resulted in little real change. In the Cincinnati office, all the employees are lay - most certainly a shift in what was once a clerical directed, sister-staffed Roman Catholic SPOF office.

Milwaukee

Don writes from Milwaukee that their reading of developments "out there" on the world mission stage and a study of the mission needs "in here" in the USA church resulted in articulating two broad goals:

- 1) To strengthen the mission spirit in the Archdiocese through the development of a mission spirituality. Among many activities, Don's office runs retreat days and week-ends with mission focus. Last year in time for Lent he published a Children's Way of the Cross which I thought was very well done.
- and 2) to develop more opportunities for more people for short-term service abroad. This latter goal is aimed at making people

more responsible global citizens, but there is also a hope, usually unexpressed, that "whetting the appetite" may help to raise up the next generation of men and women willing to give service as a more extended life commitment. There appears to be no lack of young people willing to go abroad for a summer or for several months. The Milwaukee office has a high ecumenical consciousness and ecumenical efforts have been made by participating in the Gamaliel Chair and the Interfaith commission in the archdiocese.

Fund-raising? It remains a central activity of the office. Don tries to keep administrative expenses at 10% or less of overall fund-raising. The budget reductions that plague us all have resulted in a smaller staff: from 4 full time and 6 part time in 1990 to 3 full time in 1995; the director, mission education coordinator, and a bookkeeper/secretary.

To sum up, a clear trend in both offices is the promotion and fostering of the laity's mission vocation.

Religious Congregations

The shift to the laity is indeed significant in a Church where to say "missionary" has long been to indicate a member of a religious congregation. The religious congregations of men and women have been the mission agencies of the catholic church. Canonically the church continues to differentiate missionary congregations per se and mission-sending. The distinction is wrapped up in the founding charism - those founded for the express purpose of going out to "the nations", like Maryknoll, and those founded for what could be seen as a "domestic" need, but went beyond it. For example my own congregation was founded in the aftermath of the French Revolution for the education of girls, but from the very beginning sisters were sent beyond national borders. Personally I find the distinction creates today a false dichotomy.

It is these religious congregation 'mission agencies' that are in crisis today in Europe and North America. There is a dramatic decrease in the numbers available for mission north of the equator and a dramatic increase in the South. For example, speaking globally, the number of women in religious congregations has reached an all time high; but they are not in what we have been accustomed to consider the mission-sending parts of the world: Europe and North America.

I thought it might help to focus our discussion if we looked at one active mission center, and I chose the Holy Cross Center at Notre Dame University. Their questions, problems, developments find an echo in most congregations. Interestingly enough, the founding came about 12 years ago through an "in-house merger" of

the mission offices of their six USA provinces to effect better stewardship of the dwindling resources of personnel and money.

Jim Ferguson, director of the center, responded on a letter head inscribed: Holy Cross Mission Center for Cross-Cultural Ministries. This terminology stretches the mission boundaries and is still a cause of questioning and tension in some religious congregations. It created a tension that had to be resolved when the USCMA hammered out its mission goals - more about that later.

Jim writes: "The Holy Cross mission center takes direction from a renewed theology of mission in the church, a theology which acknowledges that the whole church is missionary and that all who participate in the mission of Jesus for the kingdom are rightfully called missionaries. At the same time, a renewed theology of mission recognizes a special vocation of those who make of themselves signs and instruments of the universality and reconciliation in Christ by their life and service in both the churches and cultures not their own. It is this more limited cross-cultural meaning of mission which gives direction to the theological and practical focuses of the Holy Cross Mission Center"

Jim identifies two goals for the Center which are certainly not unique: 1) Education and Formation for all 2) Personal and financial support for those who go overseas.

Two publications come from his office: the first is a newsletter for those who are working in the districts (Holy Cross language for "overseas") and the second for all of the members of the American Provinces. Through the inter-district newsletter, information is traded between the districts and this is published six times a year. The second, called Trans-Mission, is a more sophisticated periodical; it comes out three times a year. It is the vehicle for articles dealing with mission theology and action, with the training and orientation of those going on mission, both religious and lay, both short- and long-term.

Most religious congregations publish some kind of mission magazine or general newsletter. Understandably, they are of varying degrees of quality, since they are published by religious congregations with an increasingly small number of journalistically capable personnel and increasingly small resources to hire professionals.

Holy Cross, like so many religious congregations today, has a lay mission component. This is one of the noteworthy developments in many religious congregations' approach to mission. What has caused this? The action of the Spirit? An attempt to shore up the dwindling numbers in the congregations? A bit of both?

Jim's office is responsible for ongoing contact with those sent forth, hospitality when they return, sessions for debriefing. It is this office that keeps contact with the families of the missionaries, especially in time of crisis or death. It is also the go-between for their two universities: Notre Dame and Portland, and the six young men and women whom missionaries in the field nominate for graduate studies there. The office supports them both personally and financially while these young people are in the States.

The Budget has changed drastically. Jim says, "To cite the most obvious example, I was in Uganda as the assistant superior and it fell to me to make out the budget for the district. At that time the budget totaled \$60,000, half of which went to the diocese where we worked. Now I am on the other side and I'm having to find the money to satisfy the budget request. This past fiscal year the budget was \$500,000. Other districts have managed to be more self-supporting over the years, but Africa is decades away from any sign of a possibility of being self-supporting. The increase in the budget is due first of all to the formation program. Vocations are plentiful."

Jim continues, "This brings up a lot of questions about what kind of a church we are developing in Africa, whether or not it could ever be self sustaining according to the present model. Our missions in Latin America and Asia are doing better because they do have some income producing institutions. Likewise, the level of poverty is not so dramatic, not even in Bangladesh which is our principal mission."

Life-giving Aid

This opens up the oft-talked about subject of self-reliance and of how USA-based mission agencies should be supporting the local churches so as to make their aid life-giving and not dependency encouraging. Because this could be the subject of an entire paper, if not a conference, let me simply add my voice to those who insist that any ministry depending for life and death on another's hand on the faucet regulating the flow of personnel and or cash, is on false life supports. Jonathan Bok's book: Missions and Money, is certainly disturbing but to ignore it is to hide our heads in the sand of illusion.

Many of us were brought up on the old mission slogan: Better to teach one to fish than to give a fish. Now we know that before we introduce fish into the diet, we need to check to see if there are any rivers around to fish in; any materials to make fish lines or nets; any possibility of marketing the fish - and most of all, we need to question: Do these people need this supplement to their diet? Have any of them an inbuilt allergy to fish? After all, the basic reason for which any mission agency functions is

to promote life and dignity² and I use the word 'life' with all of its biblical overtones. But here I certainly don't need to preach to the choir.

Laity

I've used the expression "laity in mission" over and over again in this paper, and this emphasis may ring strange in some ears. But I feel confident that when the history of Roman Catholic mission is written, it will describe the closing years of the second millennium as those when the RC man and woman in the street re-claimed his/her baptismal vocation to mission.

When this 'phenomenon' began to appear as recently as 20 years ago, countless members of religious congregations were questioning and even fearful. They asked: Will the mission be well served? Will the mission continue to be served if missionaries do not make an unequivocal life commitment? What happens to my own missionary identity? The questions persist among some groups, but for the most part religious men and women have moved away from a theology which stressed their control over mission territory, their exclusive reading of the needs of areas and people, and designing ways to meet those needs. Laity too continue to move away from unthinking contentment with what Archie Bruun calls their secondary role as, "the pray-ers and donors for the hierarchical mission structure." Lay missionaries' interaction with the permanently vowed religious men and women is, for the most part, positive and constructive. The tensions that continue to exist are more the source of healthy growth and adjustment than anything else.

Maryknoll Mission Association of the Faithful

I want to spend a moment on the metamorphosis of the Maryknoll Lay Mission Program into the Maryknoll Mission Association of the Faithful (MMAF). It is going from strength to strength in putting people of all ages into the field. I know there are Maryknollers here who can speak more authoritatively than I on this subject and I hope they'll get into the discussion. The Association is unique in RC mission sending agencies and is quite new, officially founded on August 15 1994. Among its many unique features is the fact that there are presently nine diocesan priest-members of this lay-led group. Clerics and religious joining lay mission groups - a trend?

Sam Stanton, one of the three members of the MMAF Center Coordinating Team, responded to the same questionnaire I mentioned above and I will be quoting from his responses.

There is, he says, "a change in who is coming to us to serve in mission. Ten years ago many of our applicants had previous

overseas experience and many were committed in justice and peace issues here in the United States, especially in solidarity with the struggles in Central America. Today many of those who apply to the Maryknoll Mission Association of the Faithful bring a different emphasis and a strong search for community. These changes affect many of our programs and ways of doing mission. We are this moment in the process of trying to get a better handle and understanding of this changing population and where we must go with it."

The roots of the MMAF are in the long years of experience as the Maryknoll Lay Mission Program so Sam felt able to respond to my question regarding what had not changed. He says: "The basic structure of applications, screening, admissions to actual sending has not changed that much. We are however currently in the process of investigating the possibility of common components in formation/orientation with other groups. Some of the areas that we think might be feasible to share would be courses on missiology or area studies.

Like all mission agencies, budgets and fund-raising are major concerns. The Association is currently in the second year of a five-year period of sponsorship by the Maryknoll Society and the Maryknoll Sisters Congregation - loosely translated, Maryknoll men and women. An MMAF goal is to have 10% of its personnel working in the area of fundraising and development; even now a major task of one member of the Center Coordinating Team is to develop a promotion/fundraising plan.

USCMA

We've looked at SPOF offices; religious congregations, a lay mission organization, and now a word about the United States Catholic Mission Association which embraces in its membership significant numbers from each category.

For those who don't know the Association, I've left a few introductory brochures around. It is an organization of church-in-mission; but is not mission-sending per se. It defines itself as an association which "unites and supports people committed to the cross-cultural and global mission of Jesus in service to Church and world." It focuses on mission support, animation, education. I used to say that the real job of the USCMA was to be alert to the needs that were going unaddressed and either give voice to them so others could jump in or organize a response themselves.

I think USCMA's contribution to this weekend's focus can be a description of the process which led to the formulation of its strategic plan: "1995-2000 Towards the Third Millennium". The USCMA Board involved its members in what it called an "external

environmental scan" - it tried to sketch the global context in which mission will be carried out in the closing years of the millennium and counter-balanced it with an "internal environmental scan" - a hard look at its own realities of history, membership and money.

The conclusion reached was that the defining moments of mission seemed to be emerging as the moments of cross-cultural / cross-faith encounter and shared, faith-inspired and faith guided struggle for justice. For the next five years, the majority of the "carriers" of this mission task will remain members of religious communities and/or clerics, but the numbers of laity are growing and point to a different future, though it seemed premature to spell it out in any detail.

The members of the Board acknowledged that the larger context of mission is the Spirit moving in the Signs of our Times: the liberations movements, the women's movements, the ecology movements, the rising awareness and celebration of cultural diversity, the search for ways to live peacefully and creatively with great pluralism; it acknowledged the rapid technological change, the emergence of the global economy, the steady increase in poverty and injustice, the realigning of the global political order - and so many more ripples radiating out from each of these.

Finally, the Board and membership concluded that the challenge before USCMA today is to discover its call within this contemporary world marked by such a welter of opportunity and need. Consequently it set some main goals. One of them was expressed as fostering cross-cultural mission, and a long debate ensued on whether or not a separate goal for "overseas mission" needed to be articulated. Was not "overseas mission" included and implied in "cross-cultural"? There was fear among some that, in view of the cross-cultural mission needs of the United States, not to mention "overseas" explicitly, might result in a narrowing of USCMA's vision. So a separate goal was written in.

For the next five years USCMA will work for the following:

1. The promotion of the Reign of God through greater understanding and appreciation for the diversity of mission theologies and the contexts in which mission is done;
2. The promotion of a greater sense of the value which the gospel and our religious tradition place on respect for God's creation of a variety of cultures and religious traditions among the people with whom we work;
3. The promotion of a global sensitivity and mission outreach on the part of the U.S. Church so that the vitality of the missionary mandate, which overcomes provincialisms,

narcissisms and xenophobias, will be strengthened; and

4. The promotion of God's justice which is overlooked when the interests, experiences, hopes and sorrows of a part of God's people are excluded from the decision-making processes.

A series of action plans were developed, and will continue to be refined, to help move the goals from paper to action. If you are interested, you can get a copy from the USCMA.

Postscript

Since I began with a very long introduction, I am giving myself permission to end with both a postscript and a conclusion. David's first letter giving the purpose of the gathering talked about an interest in "developments in styles and methods of working, in numbers of workers, in effectiveness, and in relationships to working partners". One of the Medical Mission Sisters encapsulated all this for me at the recent USCMA conference when she said: "I had climbed to the top of my medical profession, and was working in a hospital where the town meets the bush. But gradually the town surrounded the hospital and the poor were no longer being served. I climbed down from my medical peak, studied folk medicine, traded the jeep for a bicycle, founded small clinics in the midst of the poor and which local people could be trained to operate themselves. Then I moved on."

More and more this style is being proven effective in more than the medical field. This is definitely a hopeful trend which goes from teaching people to fish to the marketing techniques! And our mission funding, mission sending agencies, must continue to tailor their aid and expectations to fit it.

CONCLUSION

Now the Conclusion - I want to frame it in question form:

1. What do we do about the ferment of energy being generated by the "new churches" in what were mission lands as they set up their own mission agencies.

Do we, and how do we welcome missionaries to us from the once receiving parts of the world?

2. Is the fact that we send forth fewer missionaries an unhopeful omen for the mission enterprise of the 21st century, or must we shift our thinking quite radically? And is the fact that we are fast becoming more and more financially limited a deterrent to effective mission?

3. By the end of this millennium will the tension between

overseas and cross-cultural mission be resolved? Will religious and lay collaboration be such that respects and promotes the validity of both callings?

4. What role awaits returning missionaries in the church that sent them forth? Or do our agencies only see their ministry as sending, not receiving.

5. More and more mission photography reflects a deep respect for the people being photographed. Can we extend this universally to fund-raising letters and talks?

6. Why is it Roman Catholics find it impossible to collaborate in publishing a few good mission magazines with solid missiology, rather than the plethora that exists?

Now, I look forward to our discussion.

Stony Point, November 10, 1995.

David Moore
Eastern Fellowship
American Society of Missiology
November 10, 1995

DEVELOPMENTS IN EVANGELICAL MISSION SENDING

You will understand that I represent evangelical missions only in part and imperfectly. It has been four years since I left office as the chief administrator of the Division of Overseas Ministries of the Christian and Missionary Alliance. I was, at that time, a member of the board of the Evangelical Fellowship of Mission Agencies. My awareness of what was going on in evangelical missions was much greater in those years than it is now. But in preparation for this presentation I have reviewed articles and consulted with my successor in the CMA and with Paul McKaughan, the Director of EFMA. In October I also had opportunity to talk with some mission executives during a workshop sponsored by the WEF. At any rate, please do not blame other evangelical mission agencies or administrators for my representation or misrepresentation of "developments in evangelical mission sending"!

I. NUMBERS OF WORKERS

The changes in categories and definitions for missions personnel as used in the 15th edition of the MARC **Mission Handbook** make it difficult to come up with numerical comparisons for 1985, 1988 and 1992.¹ In addition, those figure totals do not distinguish Evangelical from other categories of mission agencies. There appears, however, to be a drop in the number of career missionaries and an increase in short-term personnel and tentmakers. The sense is that the decrease is felt primarily among the older, denominational missions. There seem to be two major causes for the decrease--finances and number of candidates. The question is: "why are there problems in finances and candidates at this time?"

Evangelical churches are affected by American culture. Jim Engel and Jerry Jones sounded warnings in their study **Baby Boomers and the Future of World Missions**.² A 1985 survey of 281 Chicago area evangelical Boomers revealed that 72% preferred to financially support a church-planting effort in downtown Chicago rather than one in Africa (28%). Sixty-one percent preferred to financially support a medical doctor in South America rather than an evangelist there (39%). Boomer and Buster attitudes differ from those of evangelicals earlier in the century. What accounts for the change? Leith Anderson sees it as reflective of the nation's resurgent isolationism. World War II catapulted the country into a period of internationalism which continued into the 1980s. For evangelicals there was the world missions explosion that followed WW II--unprecedented numbers of new mission agencies and new missionaries, increased missions giving, conferences, Urbanas. But the nation is

now in the throes of an "America First" mentality.³

Others see a growing distrust of federal in favor of local government. This trend is paralleled by a distrust of denominational bureaucracy. People are less inclined to give financially to denominational programs preferring to support local ones for which they can demand more accountability.⁴ Other observers interpret what is happening as a deepening concern to fix what is broken in American society. Some have asked "Why are we sending missionaries to Indonesia when a huge percentage of our country is unchurched?"⁵

North American evangelicalism is struggling with various forms of a "wider hope" theology which some see as a kind of infectious universalism. Most evangelical mission agencies still adhere to Article 3 of the Lausanne Covenant which includes a statement that general revelation cannot save.⁶

A. Overall Decrease in Career Missionaries

Comparing figures for 1988 and 1992 showing career missionaries or those serving more than four years, it is clear that there is a decline in missionaries from the U.S. (50,550 down to 41,142).⁷ The number of short-term personnel continues to grow.

We in the CMA are not unaffected by these changes. We are one of the largest denominational mission agencies in the U. S.⁸ Though world missions involvement is still relatively a high priority, we are in danger of a fading of the "missionary" in the CMA. Our overseas missionary staff has dropped from a high of 1,245 in 1988 to 1,092 in 1994. However, those figures include missionaries from some countries other than the U.S. who work overseas under the administration of the Division of Overseas Ministries of the U.S. CMA. U.S. missionaries in active status number 723, excluding administrators based in the U.S., missionaries loaned or on special assignment to other mission agencies, and missionaries on leave of absence. We have also experienced a shrinking pool of candidates from over 300 in 1988 to 207 in 1994.

The current edition of the **Mission Handbook** lists the CMA as 28th among U.S. mission agencies in income for overseas missions. In 1994 Great Commission Fund giving reached \$27,190,106.⁹ We have 1,958 local churches in the U.S. with 305,842 inclusive members (147,560 baptized). Over 25% of the U.S. churches represent minority language and culture groups. Of 33 administrative districts in the CMA, the third largest is the Hmong district. GCF giving averaged out to \$13,866.73 per local church and \$88.90 per inclusive member. GCF income is raised primarily from annual faith promises made by people in local congregations. Every CMA church is required to have an annual world missions conference. A study made a few years ago indicated that half of the people attending CMA churches give nothing to the GCF. In addition to GCF income, in 1994 CMA people gave over \$4,560,000 in special offerings.¹⁰

I think that you will agree that in the CMA world missions giving is high compared to other denominations. However, an important figure for us is the percentage of **total** church income going to world missions. In 1949 CMA churches gave 32% of their total church income to world missions. Now, the reporting in that year was of questionable accuracy. But in 1979 with much more accurate figures the

percentage was 16%. By 1983 that percentage had dropped to 14.7%. In 1994 it was 11.8%. The decline has been steady. At the same time total church income has increased far more than world missions giving and so has giving to local districts. This is a serious symptom. It is true that during the same period the size of local church staffs has grown; the cost of local church construction and local church programming has also jumped considerably. But for some of us in the CMA, a denomination that evolved from a missionary society, there is deep cause for concern.

B. Growing Number of TwoThirds World Missionaries

Encouraging is the growing number of missionaries from the overseas churches. It is reported that there are now more than 4,000 long term Korean missionaries.¹¹ The Evangelical Missionary Society of Nigeria which was born out of the SIM has long been a potent missionary force. It now has more than 900 missionaries.¹²

Those overseas churches that have developed out of CMA world missions are autonomous and independent of the U.S. church. There are CMA-related overseas churches in some 55 countries outside North America. Thirteen of the overseas churches have missionaries in other countries. At an Asia/Pacific Conference of representatives of CMA-related overseas churches in 1993, it was reported that 19 churches had 142 missionaries working in 27 countries. Many of the overseas churches have large numbers of cross-cultural missionaries within national borders.

The attrition rate has been high among many Two Thirds World missions. A study in Brazil shows an attrition rate of 25%. An Asian mission leader spoke a few years ago of an average of 3 years service overseas by Asian missionaries. There are many reasons for the high attrition--inadequate language learning, lack of cross-cultural training, problems of support, MK situations.

The Missions Commission of the World Evangelical Fellowship is engaged in a 12-nation study on attrition and is attempting to gather data on attrition among U.S. agencies. This kind of information has been heavily guarded in the past. Our own attrition studies show an attrition rate of 6.2% in the period 1974-83 and perhaps 6.3% in a study of 1984-93 currently underway. That is attrition for all reasons--death, sickness, completion of contract, family problems, moral failure, incompatibility, etc. But mission agencies like us have an advantage. We require a minimum of two years full-time church ministry in the U.S. before going overseas. This, together with educational requirements, mandates a relatively long period to observe and work with candidates. The result should be lower attrition.

II. STYLES AND METHODS OF WORKING

A. Transitioning

Something that has been difficult for mission agencies to accomplish is transitioning out of countries leaving the national church on its own. Emergencies have sometimes forced such a move. But to initiate it voluntarily has not been easy for missions.

Hans Finzel, General Director of CB International, sees seven phases to

what he describes as "complete indigenization." In Phase 5 missionaries moved from domination or equality to submission. In Phase 6 they leave or move to another area. But in Phase 7 the mission continues to network with the church encouraging them in participation as part of the global Christian movement.

In the CMA we have used the term "transitioning" or "disengaging" by which we mean that phase of partnering with the overseas churches where we have officially disengaged from the country. It is best that such disengagement be mutually agreed upon and planned with the national church. It is also important that contact be maintained either through an international body or mutual visits, so that the church does not feel abandoned.

We have disengaged from several fields and reduced staffs in others but mission agencies still find it difficult to close out. If forced out, it is much easier. In those agencies where missionaries raise their own support it is probably more difficult for agency administration to implement a policy of disengagement.

Because of less opportunities to maintain flying programs overseas, Missionary Aviation Fellowship is moving more from the area of aviation to that of communications.

B. Non Professional Missionaries

1. Tentmakers

There is a more realistic approach to tentmaking than a few years ago when expectations were unduly high, though more realism may still be needed. Concentration is on countries of limited access. The number of tentmakers continues to increase. According to figures in the **Mission Handbook** in 1992 the figure reached 1,040 up from 873 in 1988.¹³

The CMA has 56 tentmakers in 15 countries. Pastoral care is provided where possible, along with other forms of assistance.

2. Non Resident Missionaries

In certain strategic situations missionaries may reside in one country and make regular trips into another. The Southern Baptists have done more in this area than most other agencies. Non residency is problematic over a long period of time except in very unusual cases. We have utilized this approach in three countries. In one instance it was used in opening a new field. In the other two it was caused by visa problems. In all cases residence was established in a country of relatively close proximity.

C. Pastoral Care of Missionaries

Concern for the pastoral care of missionaries while on the field has become an increasing focus among evangelical missions. This concern is related to attrition studies and surveys of missionaries regarding their perceived needs. A growing percentage of new missionaries are coming out of dysfunctional or otherwise problematic family backgrounds. Various models are employed. Some agencies employ a psychiatrist, psychologist or professional counselor who regularly visits the fields. Others have a full or part-time missionary pastor who works among their missionaries. Electronic communication is being employed by some agencies and sending churches to give care. For the success of these kinds of programs it is

imperative that confidentiality be guarded and that the care-giver not be viewed as another administrator.

In the CMA we use husband-wife pastoral care teams to whom we assign a particular field or fields. The teams visit the same field biennially and hold 4-day retreats for the missionaries. There is confidentiality assured and the major cost of the teams is borne by their local churches in the U.S.

Mission agencies are also utilizing the services of established counseling programs in North America to provide psychiatric and counseling care for persons while in residence or who are out-patients. Link Care in Fresno, California, is one such ministry directed to both pastors and missionaries.

D. MK Education Research

Because of North American evangelical culture, the education of missionary children is a growing issue. "Family" is a hot topic. Various options are in use. But the great need in order to carefully evaluate those options is hard data. Most of the data has been anecdotal or with limited research base. In 1987 MK-Consultation and Resource Team and MK-Committee on Research and Endowment, known by the acronyms MK-CART/CORE were established to study the education of missionary children. The team is headed by Leslie Andrews of Asbury Seminary.¹⁴ Team members freely contribute their time. Ten cooperating missions represent the spectrum of MK education options. Already completed is a profile of the kind of dorm parents needed in boarding schools, based on some broad study. There has been a survey of Adult MKs. Articles have appeared in some journals and will continue to do so as CART's work continues.¹⁵ The major project is a longitudinal study of MKs in the various options, tracking them from early school years into adulthood and hopefully comparing results with a similar study of North American kids in evangelical families.

E. Adopt-A-People

The Adopt-a-People Clearinghouse was established in 1989 as a gathering of some 48 mission agency representatives. Its purpose is to focus on the unreached peoples of the world--identifying them, sharing information concerning them, encouraging prayer for them and urging cooperative efforts to reach them. A database has been developed with appropriate codes. Over 75 agencies share information. Local church participation in the program is increasing.

In the CMA we have a program which we call "Within Our Reach." To us, "adopt-a-people" sounded somewhat paternalistic. Our purpose has been to work with overseas churches in identifying unreached people groups--both ethnolinguistic and social--within our joint areas of responsibility. This, with a view to set strategic priorities in order to systematically reach those peoples. We have encouraged churches, rather than individuals, to take one or more of the unreached people groups as a subject of concerted and systematic prayer. Information is provided and the church is put in touch with missionaries who are targeting those people groups. In our areas we currently list 148 unreached people groups. Several hundred U. S. churches are now involved.

F. Internationalizing

"Internationalizing" is one of those terms subject to varied definition and

interpretation. For some, internationalizing means forming multi-national boards and missionary staffs. For parachurch and independent mission agencies this kind of internationalization is much more practical than for denominational missions who themselves are under denominational boards and assemblies. But implementing internationalization in a broad sense is difficult.

Another form of internationalization is represented by OC International who, in 1985, began to decentralize their operation. They reduced their U. S. headquarters staff considerably. Area offices have been established in several areas of the world to recruit, secure funding, and train missionaries.

Internationalization is expressed in overseas missionary teams becoming increasingly multi-cultural and multi-ethnic. The CMA team in Russia, working under the administration of the US/CMA DOM, has missionaries sent by churches in Chile, Peru, Korea, the Netherlands, Canada and the United States. The field team in Thailand includes missionaries from national churches in the Philippines, Japan, and Hong Kong as well as Canada and the U.S. That team is also multi ethnic with missionaries who are ethnically Chinese, M'Nong, German, Australian, Filipino, Japanese. Church planting teams around the world, particularly in the urban areas, include nationals of various ethnic groups as well as missionaries from other countries.

In the definition of some mission agencies internationalizing includes the financial support and sometimes oversight of "national" missionaries. Other agencies see the same persons as "national pastors."

^{TWP} Critical in ongoing discussions and partnering efforts is how to encourage and support Third World missions without making them dependent financially or organizationally. Western agencies must be alert to the danger of slipping into paternalism in their relations with non-Western agencies. Structural forms used in western mission agencies may be unworkable and undesirable for non western churches.

III. EFFECTIVENESS OF EVANGELICAL MISSION EFFORTS

Effectiveness is also subject to definition and interpretation as well as measurement. Evangelical churches are culturally influenced by the desire of donors who see "productivity" as an evidence of good stewardship. How the Great Initiator of world mission sees effectiveness may be quite another matter!

To many of us the growth and development of the overseas churches in the planting of reproducing churches locally and in other countries is encouraging. Emergence of church leaders who are spiritually mature, gifted, well-trained and visionary is another indicator of effectiveness. Overseas churches related to the CMA operate 77 theological schools around the world, all of which are administered by the churches and few have missionary faculty or financial assistance. Over 9,340 students are in those schools and another 11,700 are in TEE programs.

Increasing world missions vision among the churches is gratifying. Examples of that have already been cited.

There have been some encouraging signs in outreach to Muslims. In fact in

some places of the world where there are Muslim converts a growing concern is whether or not they can be integrated into existing churches or will Muslim Convert churches have to be formed.

Western Europe, North Africa and parts of Asia present tremendous challenge.

Cause for rejoicing is what has happened and continues in China, Vietnam, Cambodia, Eastern Europe.

The issue may be what part western mission agencies will have in the future in the face of the growing world missions involvement by the TwoThirds World churches.

Tension seems to be increasing in evangelical mission circles concerning holism and the primacy of evangelism. Most of the larger, older mission agencies still regard evangelism/church-planting as the primary task. They are also involved in a wide variety of supplemental ministries. The issue is definition of priorities in the face of limited resources.

IV. PARTNER RELATIONSHIPS

Certain forms of partnering relationships have already been referred to in the discussion of internationalizing. CoMission in the former Soviet Union brought together some 100 mission agencies in cooperative ministry. A Middle East network of various agencies has been formed. Other geographic-based networks have also been organized with some 40 to 50 agencies involved. There is a consortium of shortwave broadcasters working together with a goal of having five hours of broadcasting in every language by AD 2000.

Western mission agencies and Two Thirds World mission agencies are partnering together in various ways. Regional national churches have formed mission associations, one of which is CONIBAM in Latin America.

The quadrennial meeting of the Alliance World Fellowship held last October in Seoul, Korea was focused on world missions. Churches in the southern cone of South America have formed a mission agency and are supporting a missionary couple in Bolivia. The Peruvian church has sent Peruvian workers to other countries of Latin America and to the U.S. and Canada. The Hmong churches of the CMA in the U.S. have sent missionaries to Thailand. The Cambodian churches in the U.S. regularly send teams to Cambodia to work with the church there.

There are also programs in place where local churches in the U. S. are partnering with "sister-city" churches overseas. Prayer concerns are shared. Special assistance projects may be carried out. Mutual visits by representatives of the congregations may occur.

A significant degree of partnering is occurring among evangelical mission agencies and churches around the world.

Christ continues to build His Church worldwide. Younger churches may well be the chief agents in the 21st century. What a tragedy if the North American church neglects what it is by nature and ceases to be a CHURCH church!

¹ Siewert, John A. and John A. Kenyon (eds.). **Mission Handbook**. 15th edition. Monrovia: MARC, 1993.

² Engel, James and Jerry Jones. **Baby Boomers and the Future of World Missions**. Wheaton: Wheaton College Graduate School, 1989.

³ Anderson, Leith. "Trend Watch: The Turn 'Inward'" in **Leadership Journal**, XVI: 4 (Fall '95): 98-100.

⁴ Fenton, Gary (a Baptist pastor). **Leadership Journal** XVI: 4: 101.

⁵ Becker, Nancy. **Leadership Journal** XVI: 4: 101.

⁶ The Lausanne Covenant in **Proclaim Christ Until He Comes**, p. 20, edited by J. D. Douglas Minneapolis: World Wide Publications, 1990.

⁷ **Mission Handbook**, 59.

⁸ In the **Mission Handbook**, p. 60, we are listed as the 11th largest agency with 654 missionaries in the category of agencies with overseas personnel serving more than four years.

⁹ *Ibid*, 65.

¹⁰ **Annual Report of the President to General Council 1995**. The Christian and Missionary Alliance.

¹¹ Bush, Luis. "The Korean Church Gets Serious About the Evangelization of the 10/40 window" in **Mission Frontiers Bulletin** 17: nos. 9-10 (Sept-Oct '95): 29.

¹² Hay, Ian. "Vital Links in World Evangelization" in the **International Journal of Frontier Missions** 11: 4 (Oct/Nov '94): 209.

¹³ **Mission Handbook**, 59. Cf. also Guthrie, Stan. "Tentmaking Putting Down Stakes in Missions Movement" in **Christianity Today** 39:13 (Nov 13, '95): 80-81.

¹⁴ Other members include psychologists Nancy Duvall of Rosemead, John Powell of Michigan State University, David Wickstrom in private practice in Columbia, S.C.; David Pollock of Interaction; Glenn Taylor Director of Counseling and Extension Services of the Missionary Health Institute in York, Ontario.

¹⁵ See Taylor, Glenn and David Pollock. "Boarding School Staff: How to Get the Best" in the **Evangelical Missions Quarterly** 31: 1 (Jan '95): 34-41. Powell, John R. and Leslie A. Andrews, "Qualities Desired in MK Boarding School Personnel: A Preliminary Study" in the **Journal of Psychology and Theology** 21: 1 Wickstrom, David "The Right Stuff in Boarding School Staff" in **EMQ** 30: 4 (Oct '94): 376-85.

DEVELOPMENTS AMONG INDEPENDENT MISSION SENDING AGENCIES
THE FOREIGN MISSION BOARD OF THE SBC:
A CASE STUDY IN CHANGE

Alan Neely

Before looking specifically at the Foreign Mission Board of the Southern Baptist Convention, I need to explain that I have not arbitrarily limited my study to this one mission agency. I was asked by the program planners "to talk about Southern Baptists" as a prototype of what is happening among independent mission sending agencies. Though I know more about this group than any other, it is difficult for me to be objective. I have, nonetheless, made a genuine attempt to recount the history and interpret recent developments honestly and equitably.

In the coming and going, the creation and disappearance of mission agencies in the United States and Canada--and there are now some 692, of which 395 report that they send career personnel overseas¹--the Southern Baptist Foreign Mission Board is the largest. This is a matter of great pride to Southern Baptists, and their size and growth distinguish them from the other historic denominations in this country. Unlike the Methodists, Presbyterians, and United Church of Christ, for example, the proposal made by John Gatu and Emerito Nacpil in the 1970s for a missionary "moratorium" was never considered by Southern Baptists. Rather than scaling back their missionary personnel, Southern Baptists continued to increase in pell-mell fashion.

The FMB of the Southern Baptist Convention, however, is only one of the top 20 mission sending agencies in the United States with large numbers of overseas career personnel. Significantly, of this top 20, only two would not be considered

¹The 1989 edition of the Mission Handbook, the most complete list of mission agencies in the United States and Canada, 43 agencies were dropped from the list because they had disbanded or no longer supplied data. One, the American Friends Service Committee, was "considered non-sectarian." The total number of new agencies added was 53, giving a net gain of ten. It is noteworthy, however, that of the 53 new agencies, only five of them reported seven or more career persons, 25 gave no response to this question, and 23 reported six or less career persons. It appears obvious that many of these new agencies--as well as others--are hardly more than "mom and pop" operations, or as someone said recently, "kitchen table" mission sending agencies. The 1993-95 edition of the Mission Handbook does not report how many agencies are added, but it does list 71 agencies dropped, the highest number since MARC began publishing the volumes.

"independent"--the Mennonite Central Committee and the Evangelical Lutheran Church of America, numbers 18 and 20 respectively. Of the 40 largest agencies, only six would not be classified as independent: the Mennonite Central Committee and the Evangelical Lutherans--already mentioned, plus the Presbyterian Church USA, United Methodist Church, Christian Reformed World Missions, and the United Church Board for World Ministries.

The Southern Baptists FMB, as we will see, enjoys the largest income reported by all the agencies--\$185,760,000² in 1994. The anticipated income for 1995 is \$191,500,000.

In many respects, the mission endeavor of Southern Baptists is not unlike that of most of the independent agencies. In other respects, however, what is happening and what has happened among Southern Baptists is quite different--despite the fact that some Southern Baptists do not want to admit it.³

A Brief History of the Beginnings of SBC Foreign Missions and the Factors That Shaped Their Character and Outlook

Those who know the history of North American Protestantism are aware of the fact that sixteen years prior to the outbreak of the U. S. Civil War in April 1861, Baptists in the South severed their ties with northern Baptists. Meeting together in Augusta, Georgia, in May 1945, they organized what they called the Southern Baptist Convention--a move which preceded and prepared the South for secession and ultimately the most costly fratricidal conflict in this nation's history. The stated motive

²The FMB's annual income is from six principal sources: the denomination's Cooperative Program, \$70,670,000; the Lottie Moon Christmas Offering, \$83,534,000; hunger and relief gifts, \$6,650,000; gifts for other projects, \$6,812,000; investments, \$9,173,000; and miscellaneous, \$9,121,000 for a total of \$185,760,000.

³Grady C. Cothen, former president of the Oklahoma Baptist University, of the New Orleans Baptist Seminary, and of the mammoth Sunday School Board in Nashville, has just published a book entitled The New SBC. Fundamentalism's Impact on the Southern Baptist Convention (Smyth & Helwys, 1995). Curiously in his ten chapters and 221 pages, he says virtually nothing about the impact of the fundamentalists on the Southern Baptist foreign mission program. Is this an oversight? Is it because there has not been much change? Or is it that he, like most Southern Baptists, do not want to face up to what has happened to their most cherished agency?

for beginning this new denomination, according to the adopted constitution (Article 2), was "to promote Foreign and Domestic Missions and other important objects connected with the Redeemer's kingdom (Proceedings of the SBC, 1845, 15).

The "Convention"--and this was the official name of the national body, intentionally chosen to distinguish it from a connectional church--specified that two boards were to be formed: the Foreign Mission Board to be located in Richmond, Virginia, and a Domestic Mission Board to be located in Marion, Alabama. (The name of this latter board was changed and it was subsequently moved to Atlanta, Georgia.)

The Congregational Connection

To understand and appreciate these unfortunate events, one needs to remember that Baptists in the United States became involved in "foreign" missions in an unexpected and rather unorthodox way. Three of the first eight persons sent out as missionaries⁴ by the American Board of Commissioners for Foreign Missions in 1812--after arriving in Calcutta--decided to cease being Congregationalists and to cast their lot with the Baptists, having become convinced that the Congregational practice of pedobaptism was not in keeping with the principles of the New Testament. The three, of course, were Adoniram and Ann Hasseltine Judson (who had married only thirteen days before sailing)⁵ and Luther Rice. Rice incidentally was unmarried and had traveled on a separate ship. Though Rice was the last of the three to ask for "believer's baptism," apparently he had begun to question the legitimacy of infant baptism even while he was a student at Andover Seminary.⁶

⁴Officially, only the ordained men were given the title of "missionary." Their wives and unordained men were designated "assistants" or "assistant missionaries."

⁵Courtney Anderson, To the Golden Shore (1956), 114.

⁶Evelyn W. Thompson, Luther Rice, Believer in Tomorrow (1967), 64, 73-77. Thompson, I believe, is correct, for en route to India he broaches the subject of baptism in letters to his brother. Rice's deepest struggle with the idea, however, is evidenced in his journal after arriving in Calcutta, August 10, 1812, a struggle doubtless provoked by the baptism of the Judsons on Sunday, September 6. Rice says in his journal entry for Sunday, September 27, after hearing a sermon by Judson on baptism: "I have some feelings, & some difficulties upon this subject which I find some reluctance to disclose to my brethren-- May the Lord himself lead me in his own right way." The struggle continues through the month of October, and Rice is finally

The Beginnings of the U.S. Baptist Mission to Asia

Identifying themselves as Baptists obligated the three to resign from the American Board, and they soon faced the formidable question of economic survival. An agreement was reached that the Judsons would remain in Asia while Rice would return to the United States, meet with the directors of the American Board to explain personally why the three had become Baptists, and then attempt to stir up interest among the Baptists to assume support for the new mission that was in effect being offered them in the persons of Adoniram and Ann Judson.⁷

Luther Rice's success in rallying Baptist support marks a decisive milestone, perhaps the most important in U.S. Baptist history. For not only did Rice raise sufficient funds to maintain the Judsons and eventually a growing number of others in Burma, he was the pivotal figure in bringing Baptists together to form their first national body, the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions, better known as the Triennial Convention, which was organized in Philadelphia May 18, 1814.⁸

Baptists Divide and Form Regional Bodies

This arrangement worked reasonably well for several decades, but internal as well as external conflict, not the least of which was the increasingly acrimonious debate regarding the institution of slavery, resulted in a final and irreparable division of the Baptist family. From 1814 until 1845, however, Baptists from the South and the North were appointed as missionaries by the Triennial Convention. Once the division occurred, the Southerners who were serving as missionaries under the Triennial Convention were given the option of remaining with that body or going with the new southern mission board.⁹

baptized by William Ward, one of Carey's colleagues, on November 1. William H. Brackney, ed., Dispensations of Providence. The Journal and Selected Letters of Luther Rice 1803-1830 (1984), 70-73.

⁷Brackney, 42-44.

⁸H. Leon McBeth, The Baptist Heritage (1987), 343-46.

⁹Two missionaries and their wives from the South, J. Lewis Shuck and I. J. Roberts who were serving in China, decided to cast their lot with the Southern Baptist board. See Irwin T. Hyatt, Jr., Our Ordered Lives Confess (Cambridge: Harvard University Press, 1976), 243-44, n.2; Thelma Wolfe Hall, I Give Myself (Richmond, VA, n.p., 1983), 63-64.

Influences Shaping the Character of Baptists in the South

A number of forces shaped the character and work of Southern Baptists and their mission programs, the most obvious being: (1) the myth of Southern cultural superiority and invincibility reinforced by the symbiosis of Baptist religion with Southern culture;¹⁰ (2) the doctrinal battles resulting from the formidable anti-mission movement in the South;¹¹ followed by (3) the emergence of what became known as "Landmarkism";¹² and finally, (4) the psychological, social,

¹⁰Culture is a difficult term to define, but Paul G. Hiebert's comments are a good starting point: "As commonly used, the word 'culture' is defined in terms of the behavior patterns of the rich and elite, a meaning derived from the German Kultur. It denotes the proper, sophisticated, refined way of acting. Because of their interest in all of humankind, anthropologists have broadened the definition of culture and freed it from value judgments, such as good or bad. There has been considerable debate about a precise definition of the concept, but for our purposes we can define culture as the integrated system of learned patterns of behavior, ideas and products characteristic of a society. Cultural Anthropology (1983), 25. According to Clifford Geertz, culture is "an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which" individuals and groups "communicate, perpetuate, and develop their knowledge about and attitudes toward life." The Interpretation of Cultures (1973), 89.

¹¹Ibid., 371-77. See also Walter B. Shurden, Not a Silent People. Controversies That Have Shaped Southern Baptists (1972), 35-48, and "The Rise of the Anti-Mission Baptists: A Frontier Phenomenon" in William Warren Sweet, ed., Religion on the American Frontier: The Baptists 1783-1830 (1964), 58-76.

¹²See McBeth, 447-61. Proponents of so-called Landmark ecclesiology denied the reality of the Church universal. Their claim was that the only true church was the local congregation. They also insisted that only Baptist congregations--and not necessarily all of them--were true New Testament churches, for only Baptists, they insisted, could trace their lineage in uninterrupted fashion back to the New Testament. All other so-called churches were really imitations, "human societies," the Landmarkers called them. What then was the Kingdom of God? Anyone desiring to see the Kingdom of God need look no further than Baptist churches, for they and the Kingdom of God were two sides of the same coin. Finally, they insisted, only a "true church," that is, a Baptist church, could legitimately celebrate the ordinances of baptism and the Lord's Supper, and any celebration of these ordinances (or sacraments) by non-Baptists

economic, and religious impact of losing the Civil War.

The loss of the Civil War followed by the period known as Reconstruction left an indelible imprint on Southerners, especially on Baptists who were even then well on their way to becoming the dominant religious body in the South and Southwest. Understanding and accepting total defeat at the hands of the Union forces when Confederate leaders--political and religious--had assured Southerners of the rightness and righteousness of their cause, involved a torturous emotional, mental, and theological adjustment. The defeat of the South, however, was so complete, so devastating that it could only be ameliorated by the emergence of a new myth, the myth that several social historians have called the illusion of the "lost cause."

One can never comprehend the mindset and theology of Southern Baptists apart from understanding both Landmarkism and the myth of the "lost cause." The myth of the lost cause is discussed at length in two works, Charles Reagan Wilson's Baptized in Blood: The Religion of the Lost Cause, 1865-1920 and Bill J. Leonard's God's Last and Only Hope. Leonard says that following the Civil War,

southern churches utilized the Lost Cause--the idealization of the southern heritage even in defeat--to rebuild the South's spiritual and moral identity following the war. . . . [For this] religion of the Lost Cause provided southerners with a renewed sense of chosenness and the possibility of spiritual victory in the aftermath of political defeat. In a sense, the southern churches themselves were "baptized in blood," and, if they would be faithful to their calling, they would rise again to greater spiritual heights.¹³

It is the former, i.e., Landmarkism, which largely accounts for Southern Baptists' inordinate pride and fervent anti-ecumenism, and it is the latter, the myth of the "lost cause," which largely accounts for their irrepressible triumphalism. The reasoning goes like this: If ours are the only true New Testament churches, it would be spiritual and morally wrong to cooperate with other professed (but non-New Testament) Christians. And if the Almighty allowed the defeat of the South to cleanse and purify us as God's people and prepare us for our legitimate mission, namely, the spiritual conquest of the world, then it is

was invalid. "Closed communion" was the logical inference of this eccentric ecclesiology. As most of us know, Christians other than Southern Baptists have held just as tenaciously to an exclusive view of their church(es).

¹³P. 11. Emphasis is mine.

incumbent upon us as Southern Baptists to gird for battle and march forth in faith to win the victory.¹⁴ Thus, it was perfectly reasonable for a Southern Baptist leader to proclaim in 1948,

"I am more tremendously convinced than ever that the last hope, the fairest hope, the only hope for evangelizing this world on New Testament principles is the Southern Baptist people represented in that Convention. I mean no unkindness to anybody on the earth, but if you call that bigotry then make the most of it."¹⁵

The declaration is of course a manifestation of religious bigotry, arrogance, and exaggeration, but it accurately depicts the attitude of many Southern Baptists and reflects a worldview that only in the last fifteen years has begun to be questioned--and then not by the leaders.

A Brief History of Southern Baptist Foreign Missions

As one would expect, the histories and work of each of the two mission boards, home and foreign, is distinct, and to attempt to summarize both in the space of this paper would be impractical. I have chosen, therefore, to limit my remarks to a brief recounting of the history of Southern Baptist international mission work, analyzing the Foreign Mission Board's underlying philosophy and theology, while commenting on the board's work through its missionary representatives.

The Early Era: Struggle and Development (1845-1925)

From the beginning of the SBC in 1845 until a quarter-century past 1900, the Foreign Mission Board had only four "corresponding secretaries," that is, four administrative heads, each of whom averaged more than twenty years each in the post.¹⁶ With China as their first designated field, the board eventually added Liberia, Sierra Leone, Nigeria, Italy, Mexico, Brazil, Argentina, and Japan. Financial support increased steadily, though erratically, as did the number of missionaries.

Not unlike other Protestant boards, the FMB gave its

¹⁴See Wilson, 19, and Leonard, 11-15.

¹⁵Quoted by Leonard, vi.

¹⁶The term of the fourth secretary, J. F. Love, was from 1915 to 1928.

missionaries a great deal of latitude to organize themselves on the field--and this they did by forming "missions"¹⁷--to plan and project their work, to request the funds and additional personnel they needed, and, theoretically at least, to supervise each other on the field. A Mission was expected to function as a democracy in keeping with Baptist polity, but, as one might expect, the theory has appeared better on paper than in practice. In fact, internecine struggles among Southern Baptist missionaries are well known and resulted in some of the most bitter and sometimes tragic episodes in modern mission annals.¹⁸

One does not, however, find either in Southern Baptist mission histories or in their missionary biographies any theory or plan of mission that distinguished them from other Protestant missionary bodies. Evangelism and gathering believers into local churches was the initial goal of their mission endeavor, and this has continued to be the stated aim of the work. In a chapter on Southern Baptist mission philosophy published in 1985, the leading FMB theorist of that time declared, "Our desire is not just to win some people to Christ, but rather to win the entire world to Christ."¹⁹

¹⁷Following the example of William Carey and his colleagues, Baptist missionaries organized themselves into missions, composed of the Southern Baptist missionaries in a particular country or region.

¹⁸See, for example, the renowned and prolonged battle between two early China missionaries, T. P. Crawford and James B. Hartwell. The basis of their problem, according to Crawford's wife, was that their "souls crossed each other at right angles," if anything, an understatement. Crawford and Hartwell found something to fight about continually. and because of their fierce distaste for each other, "the Foreign Mission Board waved its usual requirement that all missionaries in an area work together through one treasurer. The Board dealt with Hartwell and Crawford as if they were in different lands." Catherine B. Allen, The New Lottie Moon Story (1980), 104, 105. See also Hyatt, Our Ordered Lives Confess (1976), 12-13, 19-20, 25-31, 33, 38-39, 60-61, for a blow-by-blow description of the Crawford-Hartwell feud. This is but one of many cases that could be cited, some contemporary.

¹⁹The Board's official program statement of its general objective is: "To do everything possible to bring all men in other lands around the world to a saving knowledge of Jesus Christ as rapidly as possible, and to involve them in Christian growth and service as members of indigenous churches." Winston Crawley, Global Mission. An Interpretation of Southern Baptist Foreign Missions (1985), 185-86.

Despite this stated goal,²⁰ it is striking how quickly Southern Baptist missionaries established the same kinds of missionary institutions founded by the Methodists, Presbyterians, Congregationalists, and others. Specifically they began mission schools, hospitals, orphanages, and publishing houses, as well as many other institutions which could only be described as indirectly evangelistic. Moreover, only in the last fifteen years has there been a clear and concerted move to "nationalize" these institutions or to close them.

The Organization of the Woman's Missionary Union

Two developments during this first period of history, however, separately and together, had a far-reaching impact on the work of the FMB and its missionaries. First was the organization of the Woman's Missionary Union in 1888 as an "auxiliary to the Southern Baptist Convention," a status and relationship that the women's organization maintained until quite recently. Given the record of conflict between women's missionary organizations and their respective denominations, and in view of the fact that most of them were eventually absorbed into the bureaucratic machinery of their respective denominations, for the Southern Baptist Woman's Missionary Union to maintain unchallenged its separate identity until the 1980s is significant, if not remarkable.

This achievement was, I believe, due to some early decisions made by the women who led the WMU. For in contrast to other Protestant women's missionary organizations, the WMU never sent its own missionaries, never retained any monies raised in the mission offerings, and never received any direct financial support from the Convention.²⁰ Money the organization needed for its internal operations came from the production and sale of WMU literature, principally their monthly magazines and multiple study books.

Prior to the end of this first period (1925), the WMU assumed sole responsibility for promoting the two annual mission offerings that they had begun: the Lottie Moon Christmas Offering for Foreign Missions, begun in 1888 and later named for Southern Baptists' most known and revered single female missionary to China; and the Annie Armstrong Offering for Home Missions begun in 1895 and named for the first "corresponding secretary" of the

²⁰This last statement, however, needs to be qualified. Beyond reimbursing the WMU for money spent in promotional materials for the two annual mission offering each year--more than \$400,000 in 1994--the FMB makes an annual grant to the WMU of an additional \$300,000. The Home Mission Board simply gives the WMU a percentage of the annual mission offering.

WMU in 1934.

The amount of these annual offerings has been impressive, if not incredible, and they have functioned as a powerful cohesive force in the shaping of the Southern Baptist ethos.²¹

The Cooperative Program of the SBC

The second important development came at the end of this period (in 1925) when the SBC instituted what is called the "Cooperative Program," a scheme by which monies from individual churches and state conventions are combined to finance the Southern Baptist Convention's multiple institutions and work. By giving to one single fund, a local congregation theoretically is spared incessant appeals for financial support by entities outside the local church. Instead, each congregation is asked to give a percentage of its income to this one common fund, and all state and national work is thereby financed, including the two mission boards, the six seminaries, and the remaining ten or so other agencies. Other than giving to the Cooperative Program, a church (or the congregation's WMU) is expected to promote the annual offering for foreign missions and the annual offering for home missions.

Though the Cooperative Program plan never worked as smoothly and perfectly as the founders anticipated,²² it did unify and solidify Southern Baptists into a powerful denomination, both financially and numerically. Furthermore, the Foreign Mission Board, more than any of the other eighteen SBC agencies and institutions, benefited from this plan of giving because it consistently received some 50% of the millions of Cooperative Program dollars that came each year to the national headquarters in Nashville. This money together with the receipts of the annual Christmas offering have made the FMB one of the best financed mission organizations in the world.²³

²¹The annual offering for foreign missions, for example, was \$3,315.26 in 1888 and \$83,534,932.88 in 1994. The goal for 1995 is one hundred million dollars, \$90 million for the basic goal and \$10 million additional for "eastern Europe."

²²Porter Routh, Witness to the World (1979), 58-66.

²³See Cecil and Susan Ray, Cooperation: The Baptist Way to a Lost World (1985), 99-119. Cooperative Program receipts grew from \$5 million in 1926 to more than \$145 million annually.

Survival and Expansion of the Traditional Foreign Mission Program (1925-1979)

Southern Baptist baby boomers and their children do not know much of the history of their denomination nor are they particularly interested in it. They do not know, for example, that the Foreign Mission Board lived a "hand to mouth" existence for most of its first seventy years, that is, until the Cooperative Program began to provide a steady and sure source of income. Neither do they know that in 1933 the Board was on the verge of bankruptcy, owing what appeared to be an unpayable debt to four different Richmond banks, and had been informed that they could borrow no additional money unless the interest and some of the principal were paid. The financial crisis was not of the Board's own making, but rather was due largely to a sizable embezzlement by the Board's own treasurer and compounded by the impact of the economic depression that gripped the whole country beginning in 1929. Morale was at an all-time low in the churches, the denomination, and the mission boards. Southern Baptist foreign missionaries were in effect brought home, many were forced to resign because there were no funds to pay them, and almost no new appointments were made.

Renegotiation of the debt, increases in the Cooperative Program receipts, and extra giving by women--as well as some men--eventually enabled the Board to pay the final installment on its debt by the end of 1943, that is, in the midst of the Second World War.

Increasing Prosperity and Plans for Growth

The increased prosperity of Southern Baptists that came as a result of war, followed by a large number of military veterans returning to the U.S. and entering college and seminary, set the stage for the tremendous growth of Southern Baptist foreign mission work that began in 1945 and continues in some respects until the present.

At the end of the first period of Southern Baptist mission history (1925/28)²⁴ the Foreign Mission Board had a total of 489 missionaries serving in 15 countries.²⁵ By the end of the

²⁴Both these dates are important: 1925 because of the inauguration of the Cooperative Program, and 1928 because this was the end of the administration of J. L. Love, the Board's fourth "corresponding secretary."

²⁵They were China (1845), Nigeria (1850), Italy (1870), Mexico (1880), Brazil (1881), Japan (1889), Argentina (1903), Macao (1910), Uruguay (1911), Chile (1917), and Palestine (1921),

second period (1979), the number of missionaries was 3,008, and the number of countries in which they were working had increased to 92.²⁶

I deliberately emphasize these statistics not only because statistics are exceedingly significant to Southern Baptists, but also during the period from 1944 to 1979 they were the principal, continual, and overwhelming emphasis of the Foreign Mission Board, that is, appointing more and more missionaries to more and more countries. Little else seemed to matter, especially during the time of the Board's eighth executive secretary, Baker James Cauthen (1953-1979).

Evangelism and church planting, the FMB's stated *raison d'être*

Evangelism and church planting have always been the mainstays of the Board's stated goals, but more often than not, this was more a mantra than a reality. Mention has already been made to the institutional approach of Southern Baptist missionaries beginning in the nineteenth century. Curiously, from 1950 to 1980 the number of mission institutions mushroomed and were heavily subsidized by the FMB: schools of every kind-- seminaries and Bible institutes, universities, primary, secondary, and vocational schools; medical work including mobile and fixed clinics and hospitals; farms and other agricultural projects, publishing houses, book stores, art galleries, encampments, student centers, student hostels, et cetera. In fact, I am unable to think of a single kind of missionary institution that the Foreign Mission Board either did not have already or start and support during this period. Specialists of many types were appointed as career and associate missionaries following World War II, mostly for institutions.

Ecumenical Stance

Officially, the FMB has never signed any comity agreements nor participated in ecumenical organizations.²⁷ Unofficially,

plus four additional countries that European Baptists in 1920 asked the FMB to accept as their responsibility: Hungary, Rumania, Spain, and Yugoslavia. Baker James Cauthen and Frank K. Means, Advance to Bold Mission Thrust. A History of Southern Baptist Foreign Missions (1981), 36.

²⁶Ibid., 467.

²⁷In fact, as early as 1914 the FMB declared it would not enter into any agreement which would tend to "compromise the principles" of the denomination. Two years later, they

however, they respected certain comity arrangements--particularly with other Baptists--and encouraged their administrative personnel to attend and participate, albeit unpublicized, in certain ecumenical organizations and gatherings.

Publicly, the FMB simply reflected the anti-ecumenism of the SBC. The SBC's consistent unwillingness to cooperate openly with non-Southern Baptists was routinely defended by appealing to the Baptist principle of congregational autonomy, and the FMB's non-ecumenism was usually accompanied by blustery language such as that of M. Theron Rankin, the Board's seventh administrative head, in 1945:

"We must steadfastly pursue the objective of promoting indigenous Baptist churches which are directly responsible to God and which can admit no authority between themselves and him. . . . It follows then, that such churches cannot be extensions of our Southern Baptist Convention. They must be rooted in the soil and life of the nations in which they live; they must be Brazilian Baptist, Nigerian Baptist, Chinese Baptist churches."²⁸

Yet, anyone who knows firsthand the churches begun by Southern Baptist missionaries is aware that they could hardly ever have been described as truly indigenous.

Homogeneity of Missionary Personnel

Virtually all, but not all, of the Foreign Mission Board's administrators and missionaries "came up through the ranks" of Southern Baptist churches, colleges,²⁹ and seminaries. In fact, until the mid-1980s the requirements for missionary appointment included not only membership in a Southern Baptist congregation, but also graduation from college and from a Southern Baptist

reiterated this pledge with a specific reference to the question of comity: "This Board has not and will not enter into nor be committed in compact by which arbitrary territorial boundaries or divisions are fixed for its missionary operations." Jesse C. Fletcher, "Foreign Mission Strategy Shaped by History," The Commission (June 1975), 36.

²⁸Cauthen and Means, 51.

²⁹Many, of course, were graduates of state and other non-Southern Baptist universities, but most of these certified their loyalty by being active in a local Southern Baptist church while in college as well as in the Baptist Student Union, the Southern Baptist version of the Student Christian Movement.

seminary. Exceptions were made for some missionary wives who did not have college degrees as well as for medical and other special personnel. All non-ordained missionary personnel, nonetheless, were required to have a minimum of one semester of study in a Southern Baptist seminary, while ordained appointees--all men of course--had to be college as well as Southern Baptist seminary graduates.

Shielded for the Most Part from Common Divisive Issues

Theologically, until the 1980s, the Foreign Mission Board largely escaped the conflicts between fundamentalists, liberals, and moderates that so adversely affected other historic denominations during the first half of the twentieth century. Neither did millennialism become a divisive issue, nor did the use of the historical-critical method of biblical interpretation. No battles were fought over the missiological theory of "education versus evangelism." Likewise, the Convention and its mission boards worked harmoniously with and were strongly supported by the Woman's Mission Union.

In terms of theology, it was not until the 1980s that would-be missionary appointees began to be asked to respond to a formal doctrinal statement. Up until that time--in keeping with the traditional Baptist position of non-creedalism--each applicant was asked simply to write a brief summary of his or her own theological beliefs. Furthermore, I am not aware of any individual's being rejected for missionary appointment for doctrinal reasons prior to the 1980s, although in the mid-1950s one well-known and highly respected missionary in Brazil, Robert G. Bratcher, was forced to resign after being accused of theological liberalism.³⁰ He subsequently became renowned for his translation of the Good News Version of the New Testament.

³⁰I do not want to leave the impression that the theological beliefs of missionary candidates or missionaries were considered incidental or unimportant. My wife and I were appointed by the FMB in June of 1963, during a time of a major controversy arising from the publication of a book on Genesis by a Southern Baptist seminary professor. See Ralph H. Elliott, The "Genesis" Controversy (1992). Prior to our submitting our theological statements we were cautioned by the personnel representative working with us, namely Jesse Fletcher, to be circumspect in what we said because a few of the Board members, Fletcher said (especially Homer Lindsey Sr. of Jacksonville, Florida) were creating problems for some candidates.

The Motivation for SBC Foreign Missions

The alleged driving forces that motivated Southern Baptist foreign mission activity was a simple conviction regarding the uniqueness of Jesus Christ, the need of the whole world for the gospel, and the particular responsibility of Southern Baptists to preach the good news to every person on the face of the earth. Much of this of course has been rhetoric and sloganeering, but it worked because it was compatible with Southern Baptist thinking, activism, and triumphalism. It also served to extend indefinitely the aura of the "lost cause" myth which in the 1970s was renamed or recast as "Bold Mission Thrust."

Functioning Without a Philosophy of Mission

Though it may seem puzzling if not unbelievable, not until the late 1970s did the Foreign Mission Board develop an official and substantive statement of their philosophy of mission.³¹ The first such document I remember seeing was in the book written by Winston Crawley, already referred to, published in 1985.³² The declared "strategy," however, is so broad that it allows for virtually any kind of missionary method or approach including evangelism, education, medical, social, and benevolent work, as well as mass media--books, periodicals, radio, and television.

By the late 1970s and early 1980s, the FMB had developed a multilayered staff of president, executive vice-presidents, regional vice-presidents, and area directors, plus departments of management and personnel, research and planning, communications, and finance, each headed by a vice-president and a bevy of subordinates and secretaries. There were also sub-departments for volunteers, human needs, medical services, enlistment and selection of missionary personnel, missionary nurture, and missionary learning. A huge orientation center was constructed outside of Richmond, and the staff located in Richmond and the orientation center exceeded five hundred persons.

³¹An FMB historian, Jesse Fletcher, in a article written in 1975 conceded that "guidelines for strategy 'were not visible and for the most part not consciously operable until recent years. . . . Yet the development of a strategy began in the first meetings" of the SBC and FMB. Not until 1958, however, were the Board and the other agencies asked by the Executive Committee of the SBC to "develop a program statement" in order to make clear the responsibility of each of these agencies. "Foreign Mission Strategy Shaped by History" (June 1975), 39. This program statement, however, was an internal document not circulated among the missionaries nor in the churches.

³²Pp. 464-66, Appendix 3.

Fundamentalism and Southern Baptist Foreign Missions (1980-1995)

Most of you are aware that beginning in 1979 fundamentalist strategists who had been working patiently behind the scenes for several years initiated what in less than a decade turned out to be the complete takeover of the Southern Baptist Convention, its structures and institutions including the six seminaries, the publishing house, and the two mission boards, and the other ten agencies.

That same crucial year, 1979, Baker James Cauthen retired as the executive director of the Foreign Mission Board after a tenure of more than 26 years, and January 1, 1980, Keith Parks succeeded him. It is not unfair to say that during Parks' tenure, which continued until 1992, several important changes were made in the way foreign mission work was done, such as:

- Rather than responsibility and authority for work on the field being lodged in the local Mission, decisions began to be made more and more by a "think tank" in Richmond. The Richmond strategy group was composed of the FMB's top administrators along with some lower echelon staff hand-picked by Keith Parks.

- The broad or comprehensive approach to doing missions was basically abandoned, divestiture of many mission institutions was begun, and missionaries were told that they would have to devote more and more time to personal evangelism and church planting. Institutions once prized by the Board and the missionaries were either closed or "nationalized" as subsidies from Richmond were decreased or stopped altogether. Misunderstanding, tension, and resignations followed, prompting the Board to slow down the pace somewhat, but the course was clearly charted. Henceforth, the major emphasis would be on evangelism and church growth.

- Applicants for missionary appointment, instead of writing their own personal doctrinal statements, were required to affirm their acceptance of the "official" Southern Baptist statement of doctrinal beliefs.³³

- Under Parks' leadership, the Foreign Mission Board began to be involved openly in selected ecumenical meetings and organizations, not those associated with the National or World Council of Churches, but rather non-conciliar organizations and movements. The change was most obvious when in May 1989 no one from the FMB was present in San Antonio for the meeting of the

³³The "Baptist Faith and Message" statement was first adopted by the Convention in 1925 and revised in 1963. The Preamble states unambiguously that it is not a creed nor intended to be used as a creed, but the Fundamentalists have chosen to ignore this.

World Council of Churches' Commission on Evangelism and Mission. At the Lausanne meeting in Manila the following July, however, at least eight of the FMB staff were there, possibly more.

Accounting for These Changes

One could logically conclude that these changes in the 1980s were made to curry favor or to avoid conflict with the increasingly militant and powerful fundamentalist leadership in the Convention who by 1986 had their spokespersons in place as FMB trustees. This reality was not lost on Parks and his closest advisors. On the other hand, I think it is obvious that those who know Keith Parks and who have observed him for the past fifteen years would agree that theologically and even missiologically, he was not necessarily uncomfortable with the direction that the fundamentalists wanted the Board and the missionaries to go.

Parks' resignation as president in 1992 was not because of theological differences. It was not because of differences in missiology. Rather Parks retired because of mounting frustration brought on by the fundamentalists' constant interference with his day-to-day administration of the Board. I think it fair to say in retrospect that he was as accommodating and collaborative as any reasonable person could expect, and he attempted to work with the increasingly imperious and demanding fundamentalists. In the end, however, Parks chose to retire, not altogether gracefully, when it became apparent that no longer was he in charge nor would he lead or control the direction the Board was moving.³⁴

Southern Baptist Foreign Missions Today

What then is the situation today? With the "retirement" of Parks, many SBC observers predicted that the fundamentalists would bring in one of their own, someone from the outside, to be the chief administrator. This would have been logical in view of the fact that being head of the FMB is the most prestigious post in the denomination. Not knowing the minds of the decision-makers, it is impossible for me to explain what they in fact did. My judgment is that they faced the uncomfortable reality that to maintain the confidence of the supporting constituency (pastors and churches), as well as the staff and the missionaries, a man with experience, a man who professed to be in sympathy with the fundamentalists' goals and in agreement with their theology, and

³⁴Several of Parks' key associates including his executive vice president, William O'Brien, two regional vice presidents, and the vice president of management and personnel resigned either before or soon after Parks' departure.

a man whom they were satisfied would do their bidding had to be selected.

Thus, passing over several of the top-ranked FMB vice-presidents, the fundamentalists dipped into the third administrative level and elected Jerry Rankin, one of the nine "area directors," who was relatively young and not widely known.³⁵

What has happened since Rankin became the chief administrator of the Board? Some things have not changed.

Stability and Continuity

In terms of organizational structure and image, the Foreign Mission Board continues what it was doing under Keith Parks. Some staff, both senior and mid-level, have retired and a few have left for other jobs. The day-to-day functioning of the system, however, continues uninterrupted.

- Publications by the FMB, such as their monthly magazine The Commission, have been among the most creative and attractive produced by any mission agency anywhere. The recent retirement of long-time and competent editor of the magazine, Leland Webb, surely will result in changes in content, and it remains to be seen if the professionalism evident in the journal will be maintained.

- Despite the years of turmoil in the denomination, in its seminaries as well as in the FMB itself, no mass resignation or exodus of staff or missionary personnel has occurred. Many observers believed that Keith Parks' leaving would precipitate an outcry of protest, a backlash against the fundamentalist leadership, and even provoke a split in the denomination. This has not happened.

- The emphasis on statistics is as strong or stronger than ever and is reported and heralded in a continual stream of news releases announcing the increase in the number of missionaries which has for the first time exceeded 4,000,³⁶ the 1994 record-breaking annual mission offering of nearly \$84 million, more

³⁵Not only was he not known outside the FMB, his own lack of knowledge and experience was evidenced when, shortly after he was elected president of the Board, he was informed that Gerald Anderson would soon be coming to Richmond for a special session with the FMB staff. Rankin asked, "Who is Gerald Anderson?"

³⁶Mary E. Speidel, "FMB Marks Milestone in Mission Personnel," Foreign Mission News, April 4, 1995.

churches started, more converts baptized, and more countries entered--now a total of 131 and "assisting in 22 others."³⁷

- Large numbers of people continue to apply and are being appointed as career and short-term missionaries. The volunteer programs involving thousands of Southern Baptists a year continues unabated.³⁸

- The de-emphasis on the traditional Southern Baptist institutional approach to mission and increased emphasis on evangelism, especially in the so-called World A (the "unreached peoples")--emphasis which began under Parks, continues. Significantly, the same approach is being taken by Parks in his new position as the chief mission administrator for the rival Southern Baptist group known as the Cooperative Baptist Fellowship.³⁹

Differences and Variations

What significant changes are evident in late 1995? There are overt, publicized changes, and there are subtle and unannounced changes, some not even acknowledged by those directly affected by them.

Overt Changes in SBC Foreign Missions

- The Board in February 1995 adopted seven principles by which its work would be done in the future:

³⁷Robert O'Brien, "Basic Principles," Religious Herald 168 (February 23, 1995): 5.

³⁸Speidel.

³⁹In an appointment of 16 new missionaries in July 1995, Parks said, "As these missionaries go, . . . they share a global commitment, demonstrating the whole Gospel to the whole person, especially among those peoples who have never heard the Good News of Jesus Christ." Fellowship News 5 (July-August 1995): 5. In the publicity for the 1995 CBF Global Mission Offering, among the "CBF Mission Distinctives" accented are: "Emphasis on global missions, with no dichotomy between 'home' and 'foreign' missions. Focus on unreached people groups as our No. 1 missions priority. Cooperation with other Great Commission Christians. [And being the means] for an increasing number of Southern Baptists who see the Fellowship as their best option for missions service." "23 Minutes That Could Change Your Life and the Way You Think About Missions." A packet of materials distributed in October 1995, several pieces of which stress these "distinctives." Cooperative Baptist Fellowship, P.O. Box 450329, Atlanta, GA 31145-0329.

□ Our basic commitment is obedience to the lordship of Jesus Christ and God's infallible Word.

□ Our basic belief is that Jesus Christ is God's only provision for salvation and that people without personal faith in him are lost and will spend eternity in Hell.

□ Our basic means of understanding and fulfilling God's mission is prayer.

□ Our basic purpose is to provide all people an opportunity to hear, understand and respond to the gospel in their own cultural context.

□ Our basic task is evangelism through proclamation, discipling, equipping and ministry that results in indigenous Baptist churches.

□ Our basic strategy is to send and support gifted, God-called missionaries who, with mutual respect, accountability, and cooperation, carry out the Great Commission in an incarnational witness.

□ Our basic role is to lead and facilitate the international missionary involvement of Southern Baptists in partnership with overseas Baptists and other Christians who are fulfilling the Great Commission.⁴⁰

Most of these are simply a re-wording of rhetoric heard many times before. Three or four, however, deserve special mention. For the first time in history, a fundamentalist view of the Bible is articulated, a view reinforced by an eschatology of eternal damnation for non-Christian believers. Also, there is mention of the need to contextualize the gospel. Also significant is the seventh "principle," namely, that the purpose of the FMB is to "lead and facilitate the international missionary involvement of Southern Baptists in partnership with overseas Baptists and other Christians who are fulfilling the Great Commission." The fact is, the FMB is rapidly becoming a religious travel agency facilitating Southern Baptists and other "Great Commission" Christians who want to do mini-term missions.

■ Recently the FMB voted to become a participating member of the Evangelical Foreign Missions Association (EFMA), a clear signal of its willingness to be identified with this theologically conservative ecumenical body--a move that past Southern Baptist leaders, because of their ecclesiology, would

⁴⁰O'Brien, "Basic Principles," 5.

say was impossible, and which they would doubtless find difficult to comprehend.

■ Beginning next year the SBC will initiate a somewhat controversial "downsizing" by reducing the number of agencies from 19 to 12. The Home Mission Board will absorb two agencies and become the "North American Mission Board," five agencies will be abolished, and the Foreign Mission Board will be renamed the "International Mission Board." These steps are seen by critics as a means for reducing expenditures while centralizing power. Noteworthy is the impact of this restructuring on the Woman's Missionary Union. The WMU, since 1888 the Convention's principal mission education and fund-raiser, is given no assignment in this reorganizing, indicative of the growing breach between the women and the fundamentalist leadership of the Convention.⁴¹

■ New methods to publicize and popularize the work of foreign missions are being tried such as what are known as "Prayer Pilgrimages," in which groups of 20 or more people journey to "strategic" places such as Morocco or Vietnam "to join in prayer at those places for the people." The cost to go to Vietnam, for example, is \$2,515 per pilgrim, or a total of more than \$50,000 for the twenty-person, 16-day "pilgrimage."⁴² In September 1995 an eight-page, multi-colored insert describing the work of the Foreign Mission Board appeared in the Sunday editions of the Richmond Times-Dispatch, the Atlanta Journal, the Dallas Morning News, and the Houston Chronicle. The cost of this test run has not been released.⁴³

According to a recent announcement, the FMB is embarking "On Mission with God to The Last Frontier," and this is being touted as "the next state in our continuing strategy to reach World A-- those people groups with no access to the gospel." Furthermore, said an FMB spokesperson, "In the last 10 years we have moved from having 1 percent to 13.5 percent of our resources and missionaries committed to this cutting edge of the biblical Great Commission mandate to reach the world for Jesus Christ."⁴⁴

⁴¹Mark Wingfield and Greg Warner, "Executive Committee Plans to Slash SBC Institutions from 19 to 12." Baptists Today 13 (March 9, 1995): 3.

⁴²"Vietnam Prayer Pilgrimage Targets Strategic Sites," Foreign Mission News, September 5, 1995. A news release.

⁴³A full-page advertisement also appeared in the Richmond, Birmingham, Nashville, and Greenville, SC, papers.

⁴⁴"Commentary," Foreign Mission Board News, September 1, 1995. Those who have been following this increasing evangelical emphasis on World A may be surprised to learn that the number of

Problems for the FMB That Will Not Go Away

Two serious problems continue to frustrate the otherwise clean and methodical transition from moderate to fundamentalist leadership, and it is too early to predict which will prove to be more damaging. The organization of the Cooperative Baptist Fellowship (CBF) in 1990 by certain Southern Baptist moderates at first merely irritated the fundamentalists, but when Keith Parks and two other FMB administrators became the executive directors of the Fellowship's mission program in late 1992, fundamentalist irritation erupted into anger and moves were made to retaliate.

The Fellowship meanwhile continues to collect huge amounts of money--at least \$12 million in 1995, nearly \$5 million of which is budgeted for "global missions." The fundamentalists understandably see the CBF as a schismatic, disgruntled group of losers who are siphoning off funds that otherwise would be coming to the Convention (and thereby under the fundamentalists' control). They have therefore taken some punitive steps that probably are counter-productive, at least in the short run. The CBF, however, is becoming a shadow denomination--soliciting money, appointing its own missionaries, and providing financial support for a growing number of institutions, including three new seminaries. They now boast a total of 80 missionaries and are projecting 240 by the year 2000.

In terms of missionary strategy and approach, it is difficult to see a great deal of difference between the two groups. A few substantive differences do exist, but a scant number of Southern Baptists, even those identifying with the CBF, could name much less explain them. Parks continues to accentuate missions to "World A" as the cornerstone of CBF work while the FMB makes the same identical pitch. Evangelism and church planting by CBF and FMB missionaries are supplemented by other short- and longer-term social, educational, and agricultural projects, and in a few cases, CBF and FMB missionaries are

people groups who have not heard the gospel has decreased to 2,466, down from the 16,750 unreached people groups that Ralph Winter, MARC, and others were talking about ten years or so ago. See Winter, "Unreached People: What, Where, Why?" New Frontiers in Mission, ed. Patrick Sookhadeo (1987), 153. The number given by the Southern Baptist FMB is even less than David Barrett's "3,030 Major Unevangelized Population Segments." David B. Barrett and Todd M. Johnson, Our Globe and How to Reach It (Birmingham, AL: New Hope, 1990), 26. Robert T. Coote asks a probing question about these statistics: "Who has a list of the 17,000 groups? Nobody." "Taking Aim on 2000 AD," 13th Mission Handbook, ed. Samuel Wilson and John Siewert (1986), 48. The figures are guesses, educated guesses Coote says, but I am dubious about their value except for promotional purposes.

working alongside each other.⁴⁵ Given the similarities in their approaches and their historic allegiance to the same denomination, one has to wonder how long the church members and pastors will support two separate mission agencies.

The second nettlesome development complicating the life of the FMB is what to do about the Woman's Missionary Union. From all appearances, the two entities manifest the characteristics of a severely dysfunctional marriage.⁴⁵ They have lived together since 1888, and they are not able or not ready to split formally. But they are doing less and less together, and their relationship is complicated by conspicuous as well as inconspicuous infighting, some of it bitter.

According to the study committee that recommended the restructuring of the SBC, the WMU was not given any assignments because the Convention does not elect the WMU's trustees.⁴⁶ This may seem to be a reasonable justification for some, but it ignores the cooperation, mutual respect and support, and autonomy the two agencies have enjoyed for more than a hundred years.

Unmentioned Changes in Southern Baptist Missions

- For most of its one hundred and seven years of existence, the WMU identified itself as an "auxiliary to the Southern Baptist Convention." Recently this was changed to "auxiliary to Southern Baptist churches," thus freeing the women to work with congregations of the Cooperative Baptist Fellowship.

- Never mentioned in SBC publications is the fact that FMB staff, and especially missionaries, are coming increasingly from outside the traditional Southern Baptist family, congregations, and educational institutions. And though a person may be able to be appointed without professing belief in the doctrine of biblical inerrancy, the slightest hesitation--questioning or

⁴⁵In August, the president of the FMB, Jerry Rankin, sent a letter to every pastor and local church WMU leader in the SBC criticizing the national WMU for its announced plans to provide promotional materials for the CBF. Dellanna O'Brien, Executive Director of the WMU, responded saying, "We are furious with the letter sent by Jerry Rankin, written at the encouragement of the Foreign Mission Board trustees, to pastors and WMU directors. The letter is inflammatory, misleading and divisive." Rankin in turn complained that the "WMU never consulted with us or bothered to inform us of the decision" to produce materials for the CBF. Art Toalston, "Rankin Says WMU Leaders Not Addressing FMB Concerns," September 1, 1995. An FMB news release.

⁴⁶Wingfield and Warner, 3.

denying this key tenet of fundamentalism--would be disqualifying.

- Neither the FMB nor the CBF acknowledges that their steady and growing emphasis on the evangelization of "unreached peoples" (that is, of "World A" or the so-called 10/40 Window) represents a departure from the traditional broad and multi-faceted SBC approach to doing mission. Neither do they acknowledge that this emphasis and terminology was borrowed and re-christened as if it were a Southern Baptist idea.

- According to some keen observers--as well as insiders--the FMB is "moving in the direction of the personalization of mission offerings," that is, toward an ever-increasing amount of money custom-given to specific missionaries and specific projects that catch the fancy of individual pastors, congregations, and other generous donors. "The generic mission offering no longer has its one-time appeal," I was told recently by an FMB representative, and "we at the FMB are under specific mandate to make it easier for churches and individuals to tailor their giving to those things that interest them."

Thus it appears that the FMB is less and less leading the churches in a mission to the world, and more and more is becoming a means by which qualified and unqualified and prepared and unprepared enthusiasts are ten-day or two-week missionaries.

Furthermore, the FMB has become a legitimizer of so-called prayer pilgrimages and evangelistic saturations which are little more than pious facades for novel, expensive, and sometimes exotic overseas trips and tours. "Churches" (meaning strong-willed pastors and laypersons) "are calling the shots," I was told, not the missionaries or Board staff who have made life-long commitments and have years of experience. This is not accidental or unintended. The mandate spelled out in the somewhat veiled language of the sixth and seventh new principles mentioned above is well understood by the FMB staff, and at the present time they show no inclination to contest, much less ignore it.

Only God knows whether these recent developments will contribute to God's ultimate purpose in history. If they do, then all sincere believers in Jesus Christ can be grateful. If they do not, one can only hope that they will do minimal harm and not complicate what God wills for the world and for all creation. The first rule of medicine is "Do no harm." Maybe we need that rule in mission.

Afterword

It is obvious that many of us who have participated for years in the American Society of Missiology are coming to the end of our careers, and change for us is no easier than it was for

our forebears. I have listened with great interest and some dismay to the papers which suggest that all the agencies--Roman Catholic, ecumenical, evangelical, and independent--have many of the same problems and frustrations in that they seem to be experiencing similar challenges and transitions.

During our sessions these twenty-four hours, however, I have been looking at, studying, and reflecting on the large world map on the wall behind me. What is the matter with this map? First, **it is out of date.** It is based on the four hundred year old Mercator projection. Second, **it is ethnocentric and narcissistic.** What is the focus, the center of the map? It is Western Europe and the North America. Who is on the bottom? Latin America, much of Africa and Asia, all of Australia and Oceania. **It is distorted** as are all flat maps. Look at Greenland. On this map it is five times the size of India. What are the true sizes of these two countries? Greenland is 840,00 square miles and India 1,266,595 square miles.

Studying this map, however--which I am surprised to find still on the wall at this one-time missionary orientation center --has forced me to ask myself, Am I also out of date, narcissistic, and distorted? Do my views of mission and the way I think it should be done need changing like this map? Doubtless many of my views do need to be rethought. Perhaps "adapting to change and resisting stupidity" can be a fertile subject for a future conference.

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DEVELOPMENTS AMONG CONCILIAIR SENDING AGENCIES

R. Lawrence Turnipseed

Introduction

I am very happy to be here and look forward to the discussion with you. I hope in the future to be able to participate more regularly in your meetings.

My remarks are based more on reflection on experience "on the run", rather than a careful analytical study. I hope, however, that they will be suggestive of areas for further exploration and investigation.

I will talk about developments in conciliar mission sending agencies in three areas:

- Mission Statements
- Mission Engagement
- Mission Challenges

First, a comment on two words in the title given me. I am asked to speak of developments in "conciliar" mission sending agencies. I have assumed this means the mission agencies of churches related to the World and National Councils of Churches.

I want also to comment on my use of the word "mission." For me, mission includes everything the Church does to manifest the love of God for all people and to share the good news of Jesus Christ with them. Thus, I include diakonia and work for social justice along with sharing the kerygma, or proclamation.

I find it very unsatisfactory to speak of "mission and service" or "witness and service." I have, however, tried unsuccessfully to find other ways to speak of these two broad arenas of mission, one which communicates clearly to people, namely diakonia; the other, less easily communicated in one word, which for most conciliar church sending agencies includes work for social justice, defending human rights, seeking peace, supporting the establishment of churches with all that entails in nurture and education, and the proclamation of the Gospel. In any case, for the purposes of this paper, I will speak of mission in broad, holistic terms, including both diakonia and kerygma.

I. MISSION STATEMENTS

In developing a new mission statement for CWSW, we recently

requested a copy of the mission statements of CWSW member agencies. We received responses from ten of our members. Each has been developed in the last 8 years, so it seemed appropriate to include them in our discussion of "developments" in conciliar sending agencies. It is significant that these ten agencies have within the past 8 years each developed a new mission statement.

I cannot compare these current statements to previous mission affirmations, although that would be very interesting. Rather, I will look at them together to see what they say about where our members are today in their understanding of mission, and where are the convergences and divergences.

Also, it should be noted that the ten statements range in length from a brief paragraph to a small pamphlet. We have used only the major headings and ideas, otherwise it would be very difficult to make any comparison at all.

A. Convergences and Divergences.

1. I defined convergence as those items which were mentioned by nine or more of the member denominations. Under this definition, four purposes were shared by nearly all of the members. They are:

1. Evangelism
2. Partnership
3. Mission in the USA.
4. Social justice

Beyond sharing these broad emphases, the convergence ends. Although they use the same words, there are significant differences in how they speak of the activity. For example, some are very specific about witnessing to "unreached people groups", or "new areas" or "major cities", while others speak of "demonstrating the good news to the poor" or "hearing, telling and participating in the story of God's love in Jesus Christ." We need to explore together how we each use these words.

2. If convergence were defined as purposes shared by seven or more members, then concern for peace, human rights and care for creation and the environment would be added to the four purposes above. That there should be a fundamental convergence in these areas, is not surprising.

While the desire for brevity demands sharp focus, it is somewhat surprising that only six included a reference to prayer and to an ecumenical commitment. Only five mentioned confession of sin in relation to mission, an affirmation that new patterns of mission are required, learning in mission, health and aids. It is significant that only half of these ten boards felt it important to stress confession of sin in relation to mission and the need to learn from others, from partners, from the past in

our conduct of mission.

Quite surprising to me was the fact that only four included a part of their purpose in mission, direct reference to persons of other faiths or interfaith dialogue. One statement is very forthright about witnessing to persons of other faiths, and specifically mentioned Islam and Buddhism. Four also included reference to sustainable development, and leadership development.

Also very surprising is that only one included reference to south/south exchange or women.

There was no clear reference to the relationship of Gospel and Culture or concern about how our conduct of mission is influenced by our culture, whether historical missionary culture or modern American culture.

Concern for the ecumenical nature of mission was not a leading topic in any of the statements, but was usually included within other paragraphs. Frequently, this reference was merely a recognition of the wider Christian community and of the obligation to relate to it.

3. By comparison, the recently developed mission statement of CWSW reads as follows:

Through Church World Service and Witness, members of congregations in the USA come together with ecumenical partners worldwide to witness to and share Christ's love with all people. In solidarity with those we serve, CWSW meets basic needs of people in peril, works for justice and dignity with the poor and vulnerable, promotes peace and understanding among people of difference faiths, races and nations and affirms and preserves the diversity and integrity of God's creation.

A quick comparison reveals that the CWSW ecumenical statement reflects the major emphases of the denominational statements. It speaks of "witness" rather than evangelism; places greater importance on partnership; and includes a major commitment to social and economic justice. The concern for mission in the USA is not lifted up as clearly as in some of the denominational statements. Human rights, justice, and care for creation are also lifted up as a fundamental part of our mission.

In the CWSW mission statement, there is greater stress on meeting basic human needs, on engaging people of other faiths, and on the ecumenical nature of mission. The CWSW statement implies a greater commitment to contextualization of mission, whereas only three of the ten agencies mentioned this in their statements.

B. Reflections

1. That there is a fundamental congruence between the broad aims defined by CWSW member mission agencies and those defined for CWSW is not surprising. Indeed, we would be surprised if there was not a basic agreement. It would be fruitful, however, to explore the difference in emphases not only between the members, but also in the CWSW statement, especially since the makers of the denominational statements also participated in shaping the ecumenical statement.

2. CWSW needs to look again at the issue of mission in the USA and consider how to incorporate that emphasis into its statement, as well its work. There is a program ministry focused in this area but it has not received a high priority. I believe, however, that in the area and functional offices, this emphasis is strongly present.

3. It is disturbing that the ecumenical nature of mission is not stressed more in the agency statements and made a defining motif rather than something added within other emphases. Only three of the churches make a fundamental mission commitment to "a shared life in Christ and to an ecumenical global sharing of resources." Others speak of "maintaining an ecumenical stance", or commitment to the "unity of the church," or an affirmation that "through ecumenical relationships, new forms of mission will emerge."

When these softer statements of ecumenical commitment are linked with other more activist emphases of denominations, there is cause for concern. Expressions such as the following put a clearer denominational emphasis to mission:

- "expand our mission involvement in at least 12 counties, including two so-called 'closed countries'" where our denomination has no outreach;
- or "we are committed to proclaim to those who have not heard or who have not fully heard the gospel", or "we are committed to planting and growth of new congregations and churches",
- or "support the new opportunity for churches in the socialist countries and former socialist countries";
- or "strengthen the partnership within the (denominational) fellowship."

This is not to suggest that these initiatives should not be taken, nor that they should not be part of our concern. Rather, it is to suggest that these concerns should be addressed together in an ecumenical arena and with our partners in other parts of the world. Why should we not sit together to strategize about

"reaching the unreached", or "working with those in "closed countries"? Without that approach, there is likely to be competition and disrupted fellowship as our initiatives encroach upon those of indigenous churches. It is also dangerous, because since we in the west have the money, we can engage in these activities around the world, whereas our partners, (except for Koreans) lacking similar resources, are less able to come to the USA to do the same thing.

4. The lack of emphasis on interfaith relationships and understanding is also cause for concern. Conflicts which are undergirded or caused by religious differences or antagonisms are increasing in the world. I would have expected this to be a major concern for our member churches.

The four churches which define as part of their mission "dialogue, witness and common cause" with people of other faiths give it strong emphasis. Again, however, there is no questioning whether this could be more effectively done ecumenically.

Summary

This section of my paper has attempted to outline some of the recent developments among conciliar sending agencies in their definition and articulation of their mission. Equally important are recent developments in mission engagement. They are not unlike some of the developments already shared with you.

II. MISSION ENGAGEMENT.

There have been a cluster of developments which are having far reaching impact. I will mention several first, then discuss their implications.

1. Direct involvement in mission by local congregations. First, many local congregations are getting directly involved in mission, by sending people, supporting projects and establishing relationships directly in other parts of the world. In many congregations there is a growing desire to be directly involved, not just to give money to someone else to do mission. One result of this is a shift of resources from national mission agencies to local congregational involvement in mission.

2. Sending material resources. Another manifestation of local involvement is the desire for a "hands-on" way to respond to people in need whether in emergencies, or in poverty situations, or instances where churches need assistance. Many people in local congregations seem to be saying, "Give me a box to pack or provide a way I can go help, or a single family or church that my church can be responsible for helping."

In CWS we have made significant shifts away from gathering materials in the USA and shipping them abroad, feeling that it is better to purchase locally thus providing a dual benefit - helping the local economy as well as the individuals involved. Events in Eastern Europe after the fall of communism, however created a new situation with heavy demand for used clothing and other material resources. Member denominations, responding partly to the desire of local congregations for direct involvement and partly to the need, have developed their own mechanisms for sending material resources.

There are countless initiatives underway from local congregations, dioceses, synods or conferences, without reference to the national mission agency raising serious questions regarding the role of the national agency.

How have the national agencies responded. At least two major denominational agencies are redefining their role as wholly or significantly to assist, enable, facilitate local congregations in this direct involvement. They are reorganizing their structures in order to make this happen.

3. **Local churches sending personnel.** Another change worth noting is related to personnel. At the national level a shift taking place in mission personnel from long term appointments to wider use and emphasis on short term people and volunteers. This appears to be partly due to a reduction in funds for long term missionaries, but also to a decrease in the number of people seeking long term mission careers. It is also related to a desire to increase the number of missionaries sent out by conciliar mission sending agencies where volunteers offer the best possibility to do that.

Another important factor, however, is the desire of local congregations to be involved directly in mission, to send people from their community for short terms to work in other places. Professional people travel, become interested in a particular area of the world, wish to share their expertise and so raise support and become directly involved.

For many years, people in local congregations have traveled to the Caribbean or to Central America on building teams, assisting in building houses, clinics, schools, and churches. This local initiative has now expanded worldwide and into other areas of service that construction.

One mission agency is reorganizing their entire structure around six program areas, one of which will be mission personnel and another for volunteers. Others are actively recruiting volunteers to fill positions formerly filled by longer term missionaries.

Volunteers are filling all kinds of positions. Short term volunteers are going to assist in an emergency situation such as Rwanda for three weeks. Others go for a semester or a year to teach, or assist a project. Some may go for longer periods and work directly to plant churches. Horace Fenton points out that between 1978 and 1988 the number of short term volunteers in mission zoomed from 6,000 to more than 60,000 serving in 130 countries. (1) While most of these were probably sent by non-conciliar mission sending agencies, it is likely that a similar survey today would show an increased number with significant numbers coming from the conciliar mission sending agencies.

4. Demand for accountability. Members of local congregations are increasingly asking what my church (denomination) is doing in mission, in disaster response, in alleviation of human need. They want to know how "their" money is being used. They want to know what their church is doing about a particular crisis. They want to see the names of their denominational agencies in the newspapers collecting funds, and pictures of their denominational work on television. Mission may be used as a way to affirm denominational pride. "I want to show that we can be proud to be part of this denomination."

5. Refugee initiatives in their homeland. Another dimension of this is the rise in denominational assertiveness in establishing denominational congregations in places where they have not had historical relationships. Many refugees who have come to the USA from Vietnam, Laos and Cambodia, have become Christian and joined an American church, now wish to return to their homeland even for short visits and establish a church of their new denomination. One of the tragedies of Cambodia is what has happened to the tiny band of Christians who remained there during the Pol Pot years. When they were finally allowed to openly practice their faith in the late 1980s, Christian groups from all over the world rushed in with money and people seeking to work with them or to start their own initiatives. This tiny community which had held together and maintained their faith even under Pol Pot was split and splintered.

Some of the conciliar church agencies are supporting former refugees in their efforts to return and establish a church, with the result that the Christian community in this predominantly Buddhist land is further fragmented. Similarly, in Laos and Vietnam, local churches already there, are being bypassed.

There does not appear to be an effort to ask how can we best reveal the Gospel of Jesus Christ in these lands, but only a concern, as a denomination to do "evangelism" and "church planting."

6. Denominational outreach. Partially as an outgrowth of this denominational assertiveness, is the increase in direct evangelis-

tic efforts and church planting by a conciliar sending mission agency. This may involve establishing a denominational church as in the former Soviet Union or it may involve direct response to human need in a disaster situation such as Bosnia. The pressure for direct involvement is especially acute in emergency situations.

In the past, CWS has been the main channel for the 32 member communions of the NCCCUSA in responding to disasters and has represented them in the WCC arena. Now, many denominations are responding directly to emergencies, becoming lead agencies, sitting at the tables themselves in the WCC. In one sense, some of the members of CWS now find themselves almost competing with CWS, doing the same things. Working together in CWS, the members are developing an understanding of mission that affirms their working together in CWSW, while at the same time allowing room for denominational initiatives in various areas. This is being done with transparency, with sharing of information.

One result of this has been diminished resources coming to Church World Service, although it should be emphasized that the denominations which are more active directly are also generally giving significant support to CWS both financially and in terms of personal involvement in its leadership.

7. A shift in partner relations. For years, the conciliar churches have sought to work through partners in responding to emergency situations. This has generally worked well in Asia, the Middle East and Latin America. With the collapse of communism in the Eastern European countries resulting in devastating poverty and human need, there were no partners with whom to work. In order to respond to human need, it was essential that sending or donor agencies become operational - at least for a time. At the same time, there were devastating emergencies in Africa - Somalia, Ethiopia, Mozambique, Liberia, Rwanda, to mention only a few. Local partners seemed overwhelmed and often unable to cope - or at least not to be able to respond in ways that met the requirements of the northern donor agencies.

Other pressures for direct involvement were the requirements for reporting and evaluation as agencies increasingly received large sums of money from governments or "back donors." As Christian agencies have become more dependent on government funds, they have had to shape their program to the requirements of the governments.

Out of this pressure, northern partners started to become operational. Lutheran World Relief had always maintained an operational capacity in responding to human need. Agencies working with and through the WCC had tended to support partners in responding to emergencies. With the escalation in the magnitude of disasters and the difficulties faced by some partners, others agencies began to follow the LWF example. Even in cooperative ventures. the concept of "lead agency" was put forward, and the

agencies began to be more operational.

It is not surprising that these developments are having devastating effects on partnership and partner relations. As the northern agencies become more directly active, it is easy to bypass partners or to give them only a perfunctory role in decision making and the activity. There is growing concern in Africa about the direct response to emergencies - concern that training and preparedness will be less available as agencies need resources for direct responses. Concern that they will not have the opportunity to learn by doing, by making their own mistakes. Concern that the responses by outside agencies will minimize the unique customs and practices of the people.

It is clear that there are situations where agencies must work directly if they are to serve and work with the people. Examples would be Cambodia, Vietnam, Laos, Bosnia, where local churches live and work under various pressures, and have been unable to develop partnerships with outside agencies. There are a few other situations where the church situation is such that effective partnership in outreach and service has not succeeded. CWS is itself directly involved in six countries especially in humanitarian service. This is in sharp contrast to thirty years ago when CWS had offices in many countries around the world with its own staff and carrying out its own program.

At the same time, in southern countries, poverty is increasing, the gap between rich and poor expanding, and churches and individuals are struggling for funds to survive and support their work. Thus the human situation pressures church leaders to seek and accept funds from whatever source possible, and not to worry about partnership concerns.

8. **Fostering ecumenical identity with member denominations.** One of the practical problems in this media age is how to communicate to the local congregations that CWS is also their denomination, that when they see CWS at work, they are seeing their denomination active. Its not an easy task.

9. **Ecumenism under pressure.** It is not surprising that ecumenism around the world is under pressure. This is true for the NCCCusa, as the Ecumenical Commitment Fund is inadequate to provide basic support for the Council. Numerous NCCs around the world are struggling to survive, many having cut staff and program significantly. Nearly all look to other programs as a way to find funds to support the budget of the Council as a whole.

10. **The USA as a Mission Field.** The idea of the US as a mission field and that we need to receive missionaries is more broadly accepted now. Several have put significant funds and staff behind this understanding of mission to enable it to happen. Most of the mission to the USA from other parts of the world is short

term in nature, but some have been longer term. These are significant experiments.

In CWSW, we have a Program Ministry on Mission to the USA and Canada. It is, however, without staff or budget, and functions as an ad hoc gathering of persons with this responsibility in the denominations. We have not yet engaged this process to see what learnings there may be for us.

That all have gifts to give and all need to receive from others is fundamental in our understanding of mission today. To put this into practice, however, is more difficult. In my experience, it has not been easy for "missioners" in the south to articulate their own understanding of their "gifts" to be shared. We in the north, are too often satisfied with a general affirmation of "gifts" without thinking seriously and carefully of what are the "gifts" to be shared and how we can facilitate that. More work needs to be done as to how to implement this understanding of mission more broadly and effectively in our churches.

11. Designated giving. Finally, giving to mission endeavors is increasingly designated. People want to choose for themselves where the money goes. They want to be sure it reaches the people in need. There is suspicion of bureaucracies, a reluctance to give for basic support of organizations and a desire that their funds go directly to people. Thus, the people who give the money increasingly determine what will and what will not be done.

This makes it more difficult to be effective in mission. In most of the conciliar mission sending agencies, staff are a big part of the program, they are not "administration." Staff are the ones who make the program happen and help it make a long term difference. One of the issues we in CWSW are struggling with is the assurance of a basic minimal budget support for staff who create the relationships and bring the expertise that enables an effective long term program that makes a difference.

Tightly designated giving makes it more difficult to be flexible and respond to changes in local situations. It also makes it more difficult to undertake programs that seek fundamental changes in communities so that oppressed people are freed and are able to take some control over their own lives. It also takes away control and direction from the local people.

III. MISSION CHALLENGES.

What are some implications of these developments?

1. Local involvement in mission efforts is to be celebrated. On the one hand this desire for direct involvement is good and indeed may be the result of years of mission education, as people

internalize a deep commitment to the mission of the church and express a willingness to be involved directly. People to people relationships are critically important. In our world today where travel is so easy and communication so direct, surely the church is called to enable and facilitate new forms of interaction and sharing.

There is also a great need for Americans to be exposed to the realities of the other parts of the world. With the decrease in the numbers of regular missionaries of the conciliar sending agencies, there are fewer people who return and have the experience and passion to remind the church of its global nature and involvement. We clearly need programs which expose people to the realities of life in other parts of the world, and develops interest and concern in the people in other areas. Certainly, for most people who volunteer, it is a life changing experience. It is our task to foster that.

2. **Mission - an expression of consumerism.** There are also problems, however. Mission may become just another expression of our "consumer" society, "I have money. I can do whatever I want, what fulfills my wishes, what makes me feel good. It's my money and I determine where it goes. There is an uncritical assumption that I can "help" the people who are less fortunate than I. Someone has described this phenomenon as the "individualization of mission."

It is easy for people to be tempted by simplistic solutions, and not provide resources for efforts to deal with the more complex questions. And this may encourage giving to "bandaid" solutions, rather than entrusting resources to people with experience and training in mission concerns so that they can fashion longer term solutions that may be more complex.

3. **New burdens on partners.** This new phenomenon may put new burdens on partners around the world. They now must deal with many people who approach them, rather than with just representatives of the church. There is a real danger that the needs of the US congregation either to give money or to send people becomes the driving force of the program rather than the needs and wishes of the indigenous Christian leadership.

And as indigenous leaders may find it frustrating to see and experience the large use of resources enabling local churches to be directly involved in mission in their country, while they are so limited in resources to meet basic human needs of the people as well as the church.

With this new expression of mission, it becomes more difficult to look at mission needs holistically and ecumenically, especially when local initiatives take on a strong denominational flavor. This could and has led to serious tensions between churches as an

indigenous church feels threatened by people of other denominations coming in with money and energy and developing alternative worshipping communities. It further divides communities. Is this really what the sharing of the Good News of Jesus Christ and God's Kingdom about?

This is an issue that needs to be addressed in a serious way by the conciliar sending agencies.

4. God's Mission. If mission is given to the whole church, if mission is God's mission, what are the implications of that for the way we do mission? If the whole church is sent in mission, how do we do it together? How we engage in mission is just as important as that we engage in mission. Our actions frequently undercut our affirmations and our proclamations.

In part this is a practical question. In a world that is increasingly divided and fractured by all sorts of divisions - economic - social - class - caste - ethnicity - religion - education - sexual orientation - gender - age - nationality - does not our denominational emphasis in mission only add to the division and complicate it further. If the conciliar churches cannot come together in mission, how can we testify in a meaningful way to God's reconciliation in Jesus Christ. Our actions make our testimony hollow. How can we urge peace and reconciliation on others, if we ourselves cannot demonstrate the power of God to heal and reconcile and make whole. When we reach out in mission as denominations - whether to plant churches, or to respond to an emergency situation, or to join with refugees, are we not creating further obstacles to building community, establishing relationships, overcoming differences, creating unity?

This is also a deeply theological question. Few deny that God intends unity, that the people of God love each other, work with each other, care for each other. History tells us that despite heroic efforts, we cannot (and probably should not) create a monolithic church or mission effort. But does that justify our giving in so easily to the forces that divide us? Are there not hundreds of ways we can manifest wholeness short of that? How do we deal with these powerful forces that divide us - cultural, social, political and economic - if we do not do it together based on our faith?

The crisis in ecumenism is not only a crisis of the ecumenical movement. It is that. There have been mistakes. It may be time for something new to be born. We have to deal with that crisis.

But the crisis in ecumenism is a crisis for the church, for what it means to be the church. I find little basis in the gospels for the kind of division and splintering that characterizes much of the church's mission today even among the conciliar sending agencies. If we are to be the church of Jesus Christ, we need new

ways to struggle with how God wants us to be together in mission.

CONCLUSION

There are three other issues which challenge us as we move into the 21st century which I wanted to discuss, but time does not permit. I do want to list them, without elaboration in the hopes that perhaps we can have that discussion on another occasion. They are:

1. What are the implications for the mission of the church of the growing number of people in the world without the necessities of life to sustain them; that the gap between rich and poor is growing; that literally millions of people are being "left out" of the world's economic and social systems. How can we be with and demonstrate the Good News to the Poor? Our economic system is dropping people out. Other values prevail. Is not a part of our mission to challenge the economic systems of the world, not only to reduce government, reduce taxes, provide profits for shareholders, but also to provide jobs for all people, to provide a security net for those who are crushed in the system?

2. How do we hold together the local and the global in new ways? It is obvious that the problems faced by humankind today are global or have global implications. Many local problems are created by local dynamics which must be dealt with before the problems can be resolved.

On the other hand, these problems are manifested in different ways in different places. Solutions must be contextualized. The skills and resources of the people in each place must be utilized to respond to them. Theologies must be developed contextually and then engaged globally. This is a delicate balance, and it is easy to fall off on one side or the other.

These are some of the challenges with which we struggle as we begin the 21st century.

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Christian & Missionary Alliance

EASTERN FELLOWSHIP

American Society of Missiology

A fellowship in the study and practice of Christian World Mission

Report of the Secretary/treasurer for 1995

Minutes of the 1994 Annual Meeting

Pres. Janet Carroll convened the annual business meeting at 9 a.m. in the Founders Room. The Secretary/Treasurer presented his report for the year.

There was discussion of the figure to be set for annual dues, in light of uncertainty as to whether some draw would need to be made on the Fellowship's reserve fund of about \$630. It was moved that dues be set at \$20 (\$10 for students), and the motion was passed. It was urged that efforts be made to enlarge the membership. The report was then received.

The Nominating Committee (Loftus and Goodpasture) proposed the following slate of officers for 1995:

President - Charles Forman
Vice President - Eugene Heideman
Secretary/Treasurer - David M. Stowe

These officers were elected unanimously.

Discussion of possible topics or themes for the 1995 annual meeting ensued, with the following being suggested:

-The Problems of "Category Error" (stereotyping . . .)

-A Panel of Current Doctoral Candidates in Missiology presenting and discussing their projects

-A series of suggestions all revolving around issues of ethnic/religious/national rivalry/separation/conflict and missionary response: e.g., Particularity vs Universality, Isolationism and Mission, Universality of baptismal commitment, Tribalism and Violence, etc. (Perhaps the "category Error" topic also belongs here). It was noted that in 1991 and 1992 the meeting dealt with topics in this general area, using the rubric of cultural identity and difference.

In 1995 36 members have paid dues of \$10, and four additional registrations are expected for the annual meeting. Following is my financial estimate for 1995:

Opening balance	\$917.39
Income (dues, registrations)	400.
Interest	55.
Office expenses (supplies, telephone, postage)	(163.)
Cost of producing and mailing report of 1994 program	(81.)
Annual meeting program expense	(175.)
Current balance (estimated)	\$953.39

Respectfully submitted,

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